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The Canadian Jewish news

CHANUKAH ISSUE

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THE CANADIAN JEWISH NEWS IS AN INDEPENDENT, NON-PROFIT NEWSPAPER PUBLISHED FOR THE BENEFIT OF THE CANADIAN JEWISH COMMUNITY

Emigrants must fly directly to Israel

By MACHLA ABRAMOVITZ

MONTREAL —

If emigrant Soviet Jews were flown directly to Tel Aviv, instead of stopping in Rome or Vienna, much of the problem of noshrim would be eliminated, Rabbi Bernard A. Poupko, of Pittsburgh, who recently returned from Rome where he has been investigating the phenomena of the "dropouts" for the Rabbinical Council of America, said in a lecture here.

Contrary to what has become popular opinion, Poupko insisted that the American Joint Distribution Committee and HIAS do not discourage Soviet Jews from emigrating to Israel, but rather encourage settlement there.

There are currently more than 1,000 transmigrants stopping off in Rome, with a shifting population of 750 new arrival every week, said Poupko, author of three books on Soviet Jewry: **In the Shadows of the Kremlin, Mission to Moscow,** and **Russia Revisited.** The AJDC provides worthwhile programs for the Soviet Jews, said Poupko, including improvised synagogues, libraries, classes for children and adults, kosher meat facilities, and Russian translated religious, Zionist and Jewish cultural literature. Only after receipt of their visas does HIAS then finance the Soviet Jews' tickets to America.

The daily anti-Israel propaganda released by the Soviet Union, Poupko explained, is the major reason why the exodus to America has been on the rise. Moscow, he claims, has emerged as the centre of anti-Semitism. According to Poupko, 81 books published there within the last three years are of an anti-Semitic nature. Soviet Jews are being told that among other things, upon immigration to Israel, their children would be immediately drafted into the army.

"My first encounter with the noshrim in Rome's Porta Portese market revealed a marked change in the Soviet Jewish personality. Whereas, in 1967 Soviet Jews were professing a deep desire to emigrate to Israel at any cost, today, about 70% of Soviet Jewish transmigrants choose not to do so."

(Ben Lechtman photo)

RECIPES FROM THE BOOK

Rachel Miskin , 10 [Left], and Joey Noyek, 10, take some goodies out of the oven at Associated Hebrew school. The children at the school recently put together "Kids' Kosher Cookbook" which is selling now for $6.95.

'Israel gagged at U.N.'

NEW YORK, NY —

Israel is being gagged at the United Nations."

This blunt charge was made last week by her Ambassador to the UN, Yehuda Blum, in explaining why a film banned from Dag Hammarskjold Auditorium by officials of the world organization had its premier across the street, in the national headquarters of the Anti-Defamation League of B'nai B'rith, 823 United Nations Plaza.

According to the ambassador, the Israeli delegation had requested that the film, an independently produced Swiss documentary on the Palestine Liberation Organization, be shown at the UN.

"We asked for 'equal time,'" he said, "to respond to the pro-PLO film authorized by the General Assembly's Committee on the Exercise of the Inalienable Rights of the Palestinian People." (That film, which cost the UN $80,000, was shown Thursday, November 29, in conjunction with the UN's "Palestine Day.")

(Ben Lechtman photo)

Talking about the whole sensitive area of conversion and intermarriage are members of the Reform movement's much talked about Outreach Task Force [left to right], Rabbi Sandford Seltzer, task force director; Lydia Kukoff, a convert to Judaism in 1964; and Rabbi Bernard Mehlman and Josephine Narva from Temple Israel in Boston.

Schindler prepared to confront Israel

TORONTO —

The right of Reform rabbis to perform rabbinical duties in Israel will be tested in the Israeli courts, right up to the supreme court, if necessary, declared Rabbi Alexander Schindler, president of the Union of Hebrew American Congregations, at the 55th UAHC assembly here.

Alex Schindler

Schindler said also that Reform will seek changes in Jewish law which will permit paternal as well as maternal lineage to determine that a child is Jewish. The status of Jew should be conferred on any child, either of whose parents is Jewish, he said, provided they both agree to raise the child in accordance with Jewish practices.

The UAHC president denounced the "Orthodox establishment" in Israel for claiming that the prayers of Reform and Conservative Jews are not sincere and that they don't really believe in God.

Schindler said the Reform movement must move ahead for full equality because "it's our entitlement." And, he added, "let's not lose our distinctive character by changing or bending to become a pale shadow of Orthodoxy."

In proposing the validation of Judaism through the father, Schindler said this is imperative because the intermarriage rate is currently 40% — mainly Jewish men chosing non-Jewish girls. "The right of these men to determine the religious character of their children must be secured," he said. "This is one way we can try to make certain that our grandchildren are Jewish — that they will remain as part of our community."

In all other aspects of Jewish tradition, the paternal influence is recognized, Schindler continued. Whether a Jew is a Cohen or a Levi depends on the father, not the mother, he pointed out. The tradition of Jewish lineage on the maternal side goes back to an age when society was polygamous and the children lived with their mothers. The tradition was reinforced by persecution during the Middle Ages when a compassionate Jewish law permitted children of women who had been raped to be considered Jewish.

Bassett pleads for Israel's needs at dinner for Murray Koffler

By DAVID BIRKAN

TORONTO —

More than 1,700 supporters of the Jewish National Fund came to honor community leader Murray Koffler last week and to witness the inauguration of the Foundation for Environment Action in Israel. The occasion was the 32nd annual Negev dinner, which, according to Dr. Gerry Halbert, who chaired the event, climaxed the most successful fund-raising season to date.

As well, Marvelle Koffler was presented with the Peace Medal of Israel for her support and involvement in a variety of community activities, including those of her husband.

The keynote tribute was delivered by John Bassett, a leading Canadian businessman who has been a friend of the Kofflers for many years. Bassett included several Jewish causes in the many philanthropies he has been devoted to. He himself was honored for his support of the JNF atr a Negev dinner in 1971.

Bassett called Koffler "one of a small group of inspiring Canadian leaders." He urged all friends of Israel to rededicate themselves to help Israel develop all her resources in this, her most crucial time of need. He recalled what he was told by David Ben-Gurion at a meeting with the then prime minister of Israel 30 years ago, who warned of the peculiar danger that country would face in the event that a peace settlement would lessen the obvious hostility of its Arab neighbors. "When beset by our enemies, we are all united," he quoted Ben-Gurion as saying, "and our need for support is apparent. But with any kind of peace, continued support of Israel will be seen by some as a burden, one which they no longer want to carry."

Bassett pointed out that this perception of support as a burden was one of the great perils facing the Jewish state.

"As well, the Moslem world is aflame now, with Israel in its midst. And the support that the U.S. has been giving Israel over the years is in question now. "The U.S. is completely concerned with its own erosion of power and prestige, and with how to implement most effectively the power it has. The concerns of Israel are in the background.

"We must stand firm in our support of Israel so that this outpost of God-fearers, freedom and democracy will not vanish from the face of the earth. We must all follow Murray Koffler's example," said Bassett.

Ontario Attorney-General Roy McMurtry read a letter of congratulations from Premier Bill Davis as well as delivering his own tribute to Koffler for his tireless work for both the Jewish and the overall community. Davis was laid up with the flu and could not attend personally. (In his reply, Koffler referred to the latter jokingly, saying that the six Shoppers Drug Marts in Brampton would be able to handle the needs of Davis or anyone else in the area similarly afflicted.)

Also noted was a warm letter of regards for Koffler from Moshe Rivlin, the Jerusalem-based chairman of Keren Kayemet. Israeli Consul-General David Ariel added his praise to that of Dr. Halbert for Koffler's wide-ranging vision, particularly lauding his initiatives in establishing the environmental action foundation for Israel.

"On my many visits to Israel," Koffler told all in attendance, "I noted with concern the slow disintegration of the countryside and cities because of pollution, litter, industrial debris, and the general lack of a system that would facilitate a nation to clean up after itself...

"Since the dawn of history, Israel has been not merely land, but the Holy Land, entrusted to our care and concern. Because it is not only biblical and historic, but also so small, one cannot, one dare not, think of Israel and debris in the same breath. It seems a sacrilege to do so, and an unaffordable waste."

Koffler associated Israel's problem of pollution with the grave concerns beleaguering that country now: the villifications of the Ayatollah Khoumeni; the destructive inflation rate; controversial domestic problems; PLO encroachments; attempts at undercutting the Camp David Accords; the problems of poverty and disadvantage; and the tribulations of implementing democracy in the West Bank. Disregarding the problem of pollution, Koffler suggested, would undercut the sense of pride necessary for Israelis to cope at a maximum level with the other concerns and so helpful for Jews and others in the Diaspora to feel in the country that they must continue to support.

"For unless we can help sustain within Israel the sense of preservation of a wholesomeness, of a caring pride, and a love of the land that is expressed in a concern for its furthermost corner, they shall be defending mere territory," Koffler emphasized. "The substance within will meanwhile suffer, its beauty endangered, and its sciences, arts and humanities left for its own sake without a focus of inspiration.

Cont'd on Page 23

Leon King [left], Henrietta Chesnie, Lillian Winton and Arthur Grant helped prepare for the 4,000 delegates who attended the biennial convention of the Union of American Hebrew Congregations and National Federation of Temple Sisterhoods, held in Toronto.

Holiday notice

There will be no issue of The Canadian Jewish News, December 27 due to the post office holiday schedule. Editorial as well as classified and display advertising deadlines for the January 3rd issue will be Thursday, Dec. 20 at 2 p.m.

TJC meeting

TORONTO —

Fifth annual meeting of Toronto Jewish Congress will be held on Sunday afternoon, March 9, at Beth Tzedec Synagogue, it was announced this week by TJC president Rose Wolfe.

Sixty representatives to the TJC Council will be elected at the meeting for a two-year term and 50 executive members plus 12 officers will be elected for a one-year term.

The nominating committee, headed by Milton Harris, is required to announce its slate at least 30 days before the annual meeting.

Peter Ustinov's speech...

Further clarification

The Canadian Jewish News has had an opportunity to review the full text of the speech given by actor Peter Ustinov to the Canadian Institute of Chartered Accountants on September 15, 1979. Canadian Jewish News is satisfied that the reports of Mr. Ustinov's speech on the front page of its October 4, 1979 edition, which were communicated to Canadian Jewish News as quotations, were inaccurate.

The Canadian Jewish News is satisfied that Mr. Ustinov made no anti-Semitic remarks. Canadian Jewish News did not intend to imply that he did.

In the last paragraph of that report there was a statement that Boris Levine of Montreal had later stated that the American Jewish Committee has a file on the actor and tries to warn potential audiences to be as aware of him as of Vanessa Redgrave.

That statement was incorrect. Mr. Levine did not refer to the American Jewish Committee; he did not state that any organization has a file on Mr. Ustinov, nor did he state anything about any organization trying to warn potential audiences with respect to Mr. Ustinov.

The CJN has learned that the three accountants who met with Mr. Ustinov after his speech did not demand that meeting, but, in fact, after hearing of theirs and others' complaints about some of the content of his speech, Mr. Ustinov suggested such a meeting.

The CJN regrets any embarrassment or discomfort which those statements may have caused Mr. Ustinov.

See full text of Mr. Ustinov's speech on Page 3.

(Ben Lechtman photo)

Murray Koffler [left] is presented a Negev Dinner Citation by John Bassett. There was a huge turnout at the event to honor Koffler, who has long been devoted to Jewish causes.

Syrian Jews steeped in fear and hopelessness

LONDON [JCNS]

A report just released paints a grim picture of life for the small Jewish community in Syria.

"A growing sense of fear and even of hopelessness" combined with rigid restrictions on emigration, have caused some young Syrian Jews to attempt illegal escapes. Because of the difficulty in eluding security patrols, most of these have failed, resulting in imprisonment for those trying to leave or suspected of aiding getaways.

Dr. George Gruen, who wrote the report for the Legal Coalition for Syrian Jewry, indicated that Jewish fears are rising because of instability in the regime of President Hafez Assad. The Moslem Brotherhood, a fundamentalist and fanatical sect, is challenging the President's rule, through assassination and terror.

"The Jewish community is particularly fearful that should President Assad be overthrown and replaced by a Moslem Brotherhood-dominated regime, a new wave of active anti-Jewish persecution would begin," Dr. Gruen says. Christians, also afraid of the Brotherhood, would leave the country in large numbers if there is such a change in regimes, an option not open to Jews, he adds.

President Assad, perhaps out of anger at the Camp David accords, has not acted fully on the promises he made in 1976 to Jewish leaders, that the Jewish community would no longer suffer official discrimination. In Jewish business and schools a Moslem is still required as the official head. Travel is almost beyond the realm of possibility because high security bonds are required, and also because family members are kept hostage by the Government.

The Syrian Government has not acted on American requests to allow the immigration of 51 young women, who are marriageable age, but without prospects for husbands in Syria. In July 1977, 12 young Syrian women were allowed to come to the US to find husbands.

Project Renewal definitely on

TORONTO —

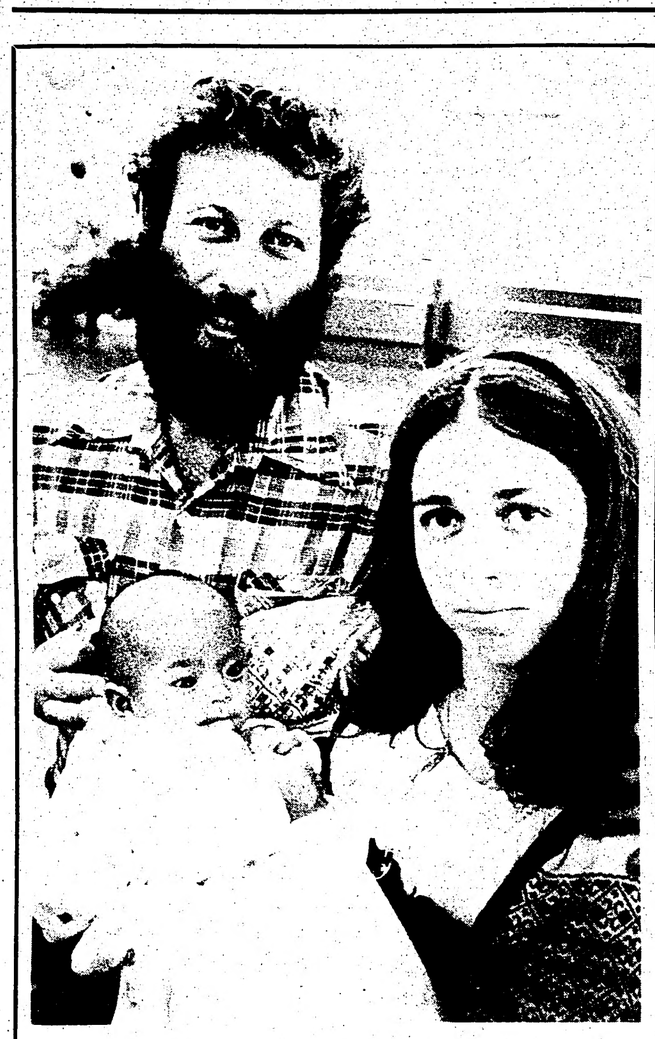
In spite of the recent austerity program adopted by the Israeli cabinet there will be money available for Project Renewal.

There was some concern last week by the World Sephardi Federation that Project Renewal may become a victim of the austerity program.

Jack Rose, national president of United Israel Appeal, told The CJN that "it is inconceivable that the Israeli Government or Jewish Agency could pull out of Project Renewal now because they've made too many promises and have already gone along too far.

"The project is relatively on schedule with fund raising," Rose continued. "The problem is that it's such a broad program that it takes time to set up the infrastructure. It all depends on local steering committees."

World News



ADOPTED IN ISRAEL

This Israeli couple was the first to adopt a child from Cambodia.

Parisians demonstrate against PLO support

PARIS, [JCNS] —

More than 5,000 Parisians took part here in a mass rally against the French Government's pro-PLO policy.

The demonstration, sponsored by Renouveau Juif (Jewish Renewal), the newly-organised youth branch of the French Zionist Federation, by Lica (the anti-racist league) and by the France-Israel Alliance, was specifically directed against any visit to France, either official or private, of Yasser Arafat, leader of the Palestine Liberation Organisation.

Several members of the French Parliament addressed the audience. Both Joel le Tac, the Gaullist MP for Paris, and Abel Thomas, a Giscard supporter and MP for the capital's centre district, strongly criticized the Government for its constant surrender to Arab and Islamic terrorism and blackmail.

Emphasis has been put on the existing connections between the PLO and Ayatollah Khomeini of Iran.

Since no official invitation has yet been extended by the government to Arafat, such a demonstration indicated quite tangible evidence of growing public dissatisfaction over President Giscard d'Estaing's handling of Middle East issues.

An extraordinary conference of French Jewry, held on Nov. 22 by CRIF, (the Representative Council), unanimously rejected the government's pro-PLO arguments, (that Arafat's organisation is representative of the Arab Palestinian people and has dismissed terrorism as a political tool).

CRIF has produced evidence of the PLO's terrorist activities since 1974.

Other anti-Arafat demonstrations are to be organised in the coming weeks in the provinces as well as in this city.

Veteran Russian Zionist living in Jewish state overcame hunger, disease, freezing weather

By SHELDON KIRSHNER

RAMAT-GAN, Israel —

Faith — deep, unshakable faith — burns brightly in Rabbi Mordechai Hanzin's soul.

If Hanzin had not been a believer, he surely would have been dead by now, a victim of a Soviet Gulag.

He survived depravation because two ideas — religion and Zionism — drove him to overcome hunger, disease and freezing Siberian weather.

In the annals of modern Soviet Zionism, Hanzin is one of the forgotten heroes.

Hanzin, 64, has lived in Israel for the past 14 years. If he had not been so stubborn, he might not have seen the land that sustained him for so many years in Soviet labor camps.

In 1965, after having submitted his 36th exit application, the Soviet authorities finally let him leave the country.

He was a free man at last.

For over a decade now, Hanzin has pursued another dream. At Bar-Ilan University, he has been collecting and indexing the letters and writings of the late Rabbi Meir Bar-Ilan, the Mizrachi leader after whom Israel's only religious university is named.

It is his hope that all of Bar-Ilan's papers will be published one day.

To date, Hanzin has collected more than 20,000 letters, gathered from archives, institutions and private sources throughout the world. "I have read them all. These letters reflect the development of religious Zionism. Every day I find something new. Great world figures, Jewish and Christian, appear — David Ben-Gurion, Vladimir Jabotinsky, Chaim Weizmann, Judah Magness, Louis Brandeis, Rabbi Stephen Wise."

Hanzin, who was once the general secretary of Moscow's chief rabbi, has painstakingly filed each letter in chronological order, prepared a short summary and indexed them. One volume of selected letters has already been published and another is on the verge of being put out. Hanzin estimates that several more volumes will be needed to do justice to Bar-Ilan's voluminous correspondence.

Like Bar-Ilan, he was born into a staunch religious family with strong Zionist sympathies.

Hanzin studied under Reb Shmuel Leib Tzermanchovitz, and at 17, he entered the faculty of history and philosophy at the University of Lomonosov, specializing in Middle East Studies.

By that time, he was active in the banned Zionist movement and was one of the leaders of the religious youth movement.

"When the Communists first seized power, they protected Jews and tolerated Zionism," he says. "But all that changed soon enough." In 1935, Hanzin was arrested, accused of being a Zionist, and a believer. He spent the next four years in prison.

In 1941, with the German armies near the gates of Moscow, he was arrested once more, ostensibly because he had been found in the capital without a permit.

"I had been refused permission to live in Moscow, where my parents lived. I was arrested at their house."

The next 10 years of Hanzin's life were a nightmare.

Packed off to a labor camp in Siberia, he became a prisoner of conscience. He was released in 1951, but within a few months, he was reincarcerated, caught in the web of Stalin's campaign against the Jewish community.

Hanzin recalls his days in the camps vividly.

"It was a slow death. Many of my fellow prisoners died, the result of malnutrition, torture and hard work. We were like horses, working in sub-zero temperatures at least 10 hours a day."

He lived in a crowded hut filled with lice, and his sub-standard diet consisted of fish, bread, sugar and potatoes. Miraculously, Hanzin never broke the laws of kashruth. "My mother sent me food packages, without which I would have died," he explains.

Nevertheless, his body was wracked by illness, ranging from chronic diarrhea to dysentary. "I never lost hope," he says, referring to his goal of reaching Israel. "I was religious and belief gave me courage."

Mordechai Hanzin

Hanzin was released from captivity in 1956 and allowed to live in Moscow. For a decade, he was employed by the chief rabbi's office. "They were difficult years, those, as we functioned in such a hostile atmosphere."

When the government informed Hanzin, his wife and daughter that they could emigrate, the Hanzins could hardly believe it. "I don't know why they let me leave," he says. "Maybe it was because I had a brother in Israel."

By 1965, the year of his emigration, Hanzin was a sick man. "I had asthma and bronchitis. I was old."

Soon after his arrival, Hanzin joined Bar-Ilan University. Following a stint as a library worker, he was offered the task of assembling Bar-Ilan's papers. "They told me the papers were in danger of being lost if they were not catalogued."

He plunged into the work with missionary fervor, and since then he has looked upon it as a mission.

Close to 150,000 Russian Jews have immigrated to Israel since Hanzin's arrival, and Hanzin believes that many more will come. "They're a bone in the Soviets' throat," he notes.

Hanzin says it's tragic that the increasing number of Soviet Jews choose to reside in countries other than Israel. "In the Diaspora they'll be assimilated because so few of them have a Jewish education. "We must bring them out of Russia and to Israel."

'Peace further than ever'

NEW YORK [JTA] —

Rabbi Adin Steinsaltz, a world famous Israeli Talmudist, Jewish writer-philosopher and spiritual guide, declared here that despite the peace treaty between Israel and Egypt, true peace with the Arabs is further than ever and that the "major threat facing Israel today" is one of self-identity and the need for inner examination.

"If we don't build an inner core of identity in Israel, then we will have to rely on outside pressures. And it is better to be a Jew because I like it rather because others dislike it," he said.

Steinsaltz spoke recently before some 2000 people at Congregation Bnai Jeshurun.

Steinsaltz asserted that the main issue should not be whether the settlements are for defence purposes which "is secondary" but rather if "Jews can live anywhere in Eretz Yisrael."

The main issue in the controversy, he said, should be over whether the territories will be "judenrein" or not. "Jews should remain in the areas whether they are under Israeli, Jordanian, Egyptian or PLO rule. The city of Hebron has as much holiness as the city of Tel Aviv and is as important as Jews living in New York," he said.

European MPs voice disgust over attack on Israeli official

STRASBOURG, [JCNS]

European MPs, after a brief emergency debate in Strasbourg, unanimously adopted a resolution expressing horror and disgust at the criminal attack on Ephraim Eldar, Israel's ambassador in Lisbon, earlier this month and the resulting loss of life and injuries.

Eldar was wounded in the arm and legs when gunmen fired at his car near the Israeli Embassy. His Portuguese bodyguard was killed and three other people were wounded.

The resolution, introduced by Derek Prag, the European Democratic (Conservative) Member for Hertfordshire, was sent to Itzhak Minerbi, the head of the Israeli Mission to the European Economic Community in Brussels, and to the EEC Council of Ministers.

Prag told the House: "It is difficult not to recall the attacks on the school at Maalot (in Israel in 1974) when 20 young girls were killed by the Palestine Liberation Organisation, the murder of eleven (Israeli) athletes at the Munich Olympic Games (in 1972) or the killing of a busload of small children, again by the Palestine Liberation Organisation."

(There were many children among the 33 Israeli civilians murdered in an Egged bus seized by terrorists on the Tel Aviv-Haifa coast road last year. Another civilian was killed when the terrorists landed and 72 people were wounded in the bus carnage).

"We have witnessed numerous attacks," Prag said. "We forget, when we see the conventions of international behaviour destroyed, that attacks have been made on Israeli diplomats for many years.

"I hope," Prag declared, "we will make it clear that we in this Parliament believe that terrorism brings not progress to peace, but a multiplication of the situations from which war can arise.

"I hope that by passing this resolution unanimously and by condemning violence and terrorism we may help to convince those responsible that there are better and speedier ways to achieve peace and justice."

The resolution expressed the hope that "the building of peace in the Middle East" may continue to be built "on the basis of justice for the Arab and Israeli peoples and of security for all the States in the area."

Convict leading Nazis

HAMBURG, [JCNS] —

Two leading West German neo-Nazis, Edgar Werner Geiss, 50, and Erwin Schoenborn, 65, were convicted of neo-Nazi activities and sentenced to prison terms by a court here. Geiss was jailed for 12 months and Schoenborn for eight months. Both were convicted of incitement of hatred against the Jews; defamation of those killed by the Nazis and of staging an illegal demonstration.

In June of last year, the two men headed a group of neo-Nazis marching through the streets of this north German city, carrying donkey masks as well as banners saying: "I am a donkey who believes in the gas chamber lie." In addition, the group distributed neo-Nazi and anti-Jewish literature.

During their trial, both accused charged that the pogroms of 1938 had been "provoked and plotted" by the Jews themselves. Schoenborn said that Hitler had been "a great democrat" and alleged that not one Jew had been murdered at Auschwitz.

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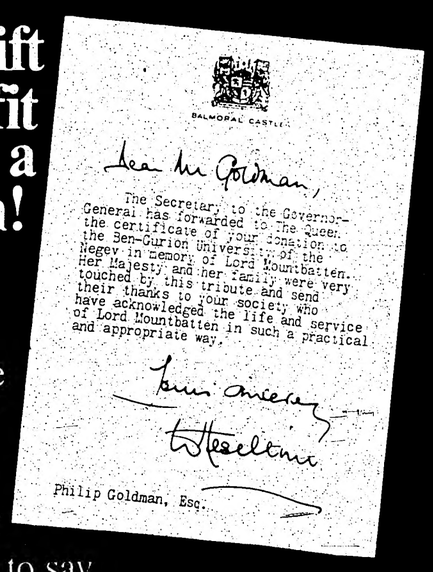

BALMORAL CASTLE

Dear Mr Goldman,

The Secretary to the Governor-General has forwarded to the Queen the certificate of your donation to the Ben-Gurion University of the Negev in memory of Lord Mountbatten. Her Majesty and her family were very touched by this tribute and send their thanks to your society who have acknowledged the life and service of Lord Mountbatten in such a practical and appropriate way.

Yours sincerely,

Philip Goldman, Esq.

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Text of Peter Ustinov's speech

The following is the text of a speech by Peter Ustinov given to the Annual Conference of the Canadian Institute of Chartered Accountants in Toronto on Saturday, September 15th, 1979. The speech was recorded on a cassette tape. At one point in the speech one side of the tape was completed and there is a gap where the tape was turned over to the second side. That gap is indicated. The portion of the speech, while the cassette was being turned, has been provided by Mr. Ustinov from his written text.

I am 58 and the Globe said I was 55 so I want those three years back.

Ladies and gentlemen. It's a little intimidating for me to be addressing a meeting of chartered accountants sitting before me in serried ranks, and apparently prepared to listen. I am, frankly, quite unused to this--except perhaps in the sepulchral anonymity of the theatre in which chartered accountants are practically indistinguishable from other people. I am far more used to sitting in rapt attention while two or three of you people argue what appears to be my case - at least my name is quite frequently mentioned and many pitying looks are shot in my direction. If you have noticed a certain bitterness in my demeanor, it is because I have not been able to conceal it. You see, in that beleaguered financial fortress of Great Britain where the stiff upper lip is too often indistinguishable from rigor mortis, I had a tax adviser who was a most engaging and charming fellow, which will not surprise you, since he was by profession a chartered accountant. One day, however, he committed a gross error of judgment. He died; with the result that I had to acquire a new tax adviser - new to me, but in fact, very old - who, being a chartered accountant too, was equally charming and equally engaging.

It was here that I discovered the high ethical code which governs your conduct, mingling hermetic secrecy and exquisite detachment with a certain pragmatic objectivity. As the new man pored over my books, he managed to flatter his predecessor's industry while giving me the irrefutable impression that the deceased, while being impeccably honest and even at times, brilliant, had nevertheless demonstrated a high degree of incompetence. All this was expressed by sighs, repositioning of spectacles, little truncated giggles of incredulity, rapid exhalations, a few surprising angles of the head, and play with the eyebrows - which sometimes lost themselves momentarily in a receding hairline.

Eventually, the time came when something had to be said, other than honeyed words of valediction to the dear departed. My affairs were in a sorry state.

I owed the government almost as much as it owed me. Economies were the order of the day. What kind of car did I drive? An Aston-Martin, I replied. He paled visibly, which was difficult for him since he was very pale in any case. Must I drive such an extravagant vehicle? Why could I not be content with a good, solid characterless conveyance like everyone else?

The tone heightened. I defended my choice of car pointing out with some displeasure that I could have afforded it had my affairs not been mismanaged. He offered no defence against this argument, but merely asked me what other car I drove. It was when I admitted that I had no other car that he really hit the ceiling. He sent me out that very day to buy another car so that he could put the Aston-Martin down to business. In other words, the first economy measure was to buy a second car which spent its life in the garage. I realized at that moment that we had entered the age of absurdity. It is this consciousness of the prevailing absurdity which I intend to make the underlying theme of my address today.

There has been a great deal of talk about double standards in judgment and assessments. Actually, there are of course, thousands of standards, all of them shifting like seaweed, accommodating themselves to the pressures and the currents of the day. If we add to this the fact that over 150 nations of this world are all at different stages of history at one and the same moment, and that, owing to the media and the speed news travels, we are endlessly aware of these anomalies, it may go a little way towards explaining the enormous difficulties, not of communication, so much as of comprehension.

A French scholar reduced the history of our planet from its creation to the scale of a calendar year. Seen in this light, the first dinosaurs began pawing the ooze somewhere towards the early afternoon of Dec. 31. If history is a year old, recorded history is only a few hours old. We may all throw up our hands in horror at some of the excesses of Idi Amin or the Emperor Bokassa, but on this scale Richard III was only a few seconds ago, and the Ayatollah Khomeni and Oliver Cromwell are separated by a breath.

With the enormous advances of science in recent years, the difference in the condition between the haves and the have nots has been cruelly accentuated.

We may well shudder at the odious intemperance in parts of our world, the labor camps, the cutting off of hands for theft, the stonings for adultery, the public caning of journalists, the tortures by electricity, the disappearance of people. Only a minute ago, on this scale, we ourselves indulged in public whippings at the cart's tail, the stocks, the hangings of vagrants for stealing a purse or two, and we still have prisons, the lazy man's solution to peace and harmony, the ash under the rug, worse than any labor camp, cesspools of malignant idleness in the great indoors.

There are no easy solutions to any of our problems, obviously, but it's only the first and facile step to consider the other fellow's solution wrong. This is part of democracy, and is therefore O.K. The difficulties begin in earnest when we insist that our solutions are right and shut our ears to all contrary suggestions. It is, for instance, an upright and touching thing for President Carter to issue a plea for human rights, but by making that move on the world's chessboard, he is exposing the record of the United States, aglow with good intentions, fine words, but darkened, like everyone else, by at least a few contradictions, to the scrutiny of the other players. We think of Mai Lai, perhaps, and the case of Private Thornwell, made an LSD guinea pig by the army without his knowledge, and the case of Paul Robeson, unable to work and denied a passport to leave, the black farce of Watergate, the travesty of the McCarthy hearings, and we hear the smiling argument "It's gotta be a great system to survive all that!"

It's like the Italian Jesuit, his eyes burning with conviction, who said, "Imagine the power of the Church, to have survived Alexander VI and the Borgias!"

It's undeniable, and a source of considerable relief to us all, that both Rome and the United States still exist, but while the act of confession may eradicate the fact of the sin before God, it scarcely demolishes the effect of the sin upon man. No amount of mea culpas will alleviate the humiliation suffered by Paul Robeson or the pain of Private Thornwell, nor indeed the terrible fate of Private Slovik during the war, shot for cowardice and buried anonymously in part of a churchyard reserved for delinquents. Are there no human rights for the dead then? Does the sentence by a military court presume to last beyond the mortal span? Or the case of Jean Seberg, whose second husband Romain Gary said was driven mad by the FBI. Romain is a responsible man, one time French Consul General in Los Angeles - a friend of mine - not given to overstatement. Yesterday, the FBI admitted it had spread rumors of her pregnancy by a Black Panther in order to discredit her. Is it enough to congratulate that agency for its honesty, or should one regard its initiative with horror and revulsion?

Most nations, rather charmingly, believe themselves to be freer than others. The French, fired by their revolutionary traditions, are free by nature, much given to hero worship, yet inconoclastic, and one of their anarchic targets are the police, "les flics"...and consequently an obliging government has put an enormous number of "flics" at their disposal for them to vent their spleen on. They sit all over Paris in dark blue vans, staring resentfully through the steel mesh like gladiators waiting for lions who only rarely materialize. The English too, are free, up to a point - the point being where the Official Secret Act begins to operate - and since no-one knows where this is, it's hard to accurately gauge the extent of British freedom. One thing is sure, and that is that James Bond has really gone to their heads, as though the secrets had swollen in size and quality while all the rest was shrinking. All the same, I sometimes suspect that the greatest secret of all is that there are no secrets left.

Even the Russians sing a song which has been number one on their hit parade for years, the words of which go, "I know of no other land where man may breathe so freely." Their concept of freedom has nothing to do with politics. Not only have they never had political freedom - they had a parliament for a few years, but they neither trusted it nor really got used to it - its roof fell in during a debate which they regarded as an omen - and they now consider the hysteria attendant on a democratic election elsewhere a waste of energy, and finally an idiotic self-delusion for the individual to believe that a single vote will make much difference, since it only affects the window dressing, and not one whit the sinister machinations of power behind the scenes.

I have always seen the difference between the American and Russian systems in terms of fish. All is ordered and planned in the Soviet aquarium, with fish arranged rigidly according to category and species, without much flexibility or margin for error. A fish applying to be moved to another tank is automatically regarded with suspicion and displeasure. "What's the matter, you don't like it where you are?"

The Americans have one large swimming pool, and all the creatures there, from sperm whales to tadpoles are reminded at the entrance that they have rights.

It is this concept which is the spur to the American belief that they are the freest of all people. In some ways they are - you don't have to prove that you and the lady you met an hour ago are Mr. and Mrs. Smith as you check into a motel, although one may legitimately ask if this concession is due less to the higher concepts of liberty than to the insistence of the hotel trade, just as the right of people to defend themselves by mowing down passers-by is the consequence of pressures from hunters and other gun-owners. The idea of liberty, symbolized for me by the image of a man in pajamas drinking a can of beer while sitting on his own porch and shouting at the top of his voice, "Where else is this possible?" - this idea of liberty, basically the old one of laissez-faire, of allowing the waters of life to find their own level without interference or guidance, other than the kindly light of heaven - makes little provision for the protection of the individual against predators, pressure groups organized minorities. If we believe that the best ideas may emanate from the man with the softest voice, then this system sometimes proves to be a negation of the principles of democracy, in that the voice of wisdom is shouted down and intimidated, all in the name of freedom - or organized freedom.

Please don't think for a moment that I'm singling out the United States for particular comment. I once invented a prayer for a Western European child. He was to thank God for the existence of the United States, which had protected his liberties; thank God for the French, who had taken an European initiative the British should have taken too; thank God for the Russians and the Chinese, without them the Americans would be the only country of such power in the world. I told the prayer to the then civilian chief of NATO, an Italian statesman. He grumbled. "What has that prayer to do with a Western European child? It's a prayer for a NATO ambassador."

Perhaps it is the consistently high moral posture of the United States which invites a certain deflation - after all, there is far less controversy about other powerful nations. What the Chinese write on their walls is only mildly surprising - even in mistranslation, and the Russians have always felt diplomacy to be basically a dirty business, with a profile so low it passes for unseen, and therefore surreptitious and subversive. Only the Americans tend to regard the washing of soiled linen in public as a test of detergents, in which theirs invariably washes whiter.

And then, the U.S. is consistently entertaining, which God knows the others are not. How splendid to have technical devices of such extraordinary sensitivity that the front page of Pravda can be read from outer space - and with all this equipment to find out, quite by chance, that 3,000 Soviet combat troops have been in Cuba for 17 years. In entertainments of this kind, America has no peer.

I have felt since its inception, that television would have a much greater effect on politics than on the art and craft of entertainment. The histrionic arts and political oratory have always had something in common, mind you. The poor wretch who held the laurel wreath over the victor's head in ancient Rome, muttering "Remember that you are only a man" during the endless victory parades, was certainly an out-of-work actor, who knew by his aching arm that he could pay the rent of his hovel for a day or two. Later, the fool was employed in medieval courts to keep the ruler's feet on the ground while the crowned head indulged in ambitious dreams in the clouds. Perhaps for reasons of economy or vanity - or conveniently, both - politicians have recently desired to play the fool themselves, and it would be churlish to grudge them their successes. Naturally, the more the politicians begin to quibble about their make-up and lighting, and discover the best side of their faces, the diffusing images of charm and toughness, skilfully blended by advisers, the more actors become austere, single-minded and dull. George Murphy never once surrendered to the temptation of tap-dancing to emphasize a point in the California State Legislature. And it is hard to imagine a more morose and less glamorous political luminary than Ronald Reagan. With the passage of time, in this age of absurdity, the actors are becoming serious and the politicians unstable and frivolous.

Take two of the most important actors of our age. Marlon Brando and George C. Scott. They so misjudged the joyous blarney of the Oscars, that they declined their awards, as though such a gesture would send a shiver of dismay down the world's spine. At the same time two famous political figures, Henry Kissinger and Menachem Begin equally misjudged the reputation of the Nobel Prize by rushing with a haste verging on the indecent to accept half a prize each before they had done much to deserve it. They have not done much to deserve it yet. One might be tempted to blame the donors of the Nobel Prize for this, but all the same Sadat and Le Duc Tho showed greater maturity in refusing to accept their halves of the award. It's likely that Kissinger and Begin regarded the whole thing as a propicious public relations operation, a concession of a kind Brando and Scott are both far too distinguished to bother with.

Now, in the high summer of absurdity, there are new developments. Just as La Nouvelle Cuisine is regaling our palates with new and unexpected tastes without many calories, so La Nouvelle Diplomatie is beginning to appear with some of the same qualities, spare, surprising and full of snap decisions based on the common-sense of the amateur.

Sadat was the pioneer of this new school of instinctive, impulsive dealing, as conscious of the value of initiative as a sportsman. When he first set off on his surprising odyssey, he seemed as anomalous as a man about to scale Everest in his underwear. One presumed that he knew or saw something that we didn't. His epic has probably reached the acme of its success, since the idea of settling the problems of the Palestinians without their presence is a little like hearing a committee of celebrated physicians decide to let the wound heal and sterilize it afterwards.

What happens next is anyone's guess, although Andrew Young has continued and refined the Nouvelle Diplomatie by talking sense on an unprecedented scale and earning a standing ovation from the most diverse elements and a cool shoulder from his employers. One wonders, nevertheless, if he is not still in close contact with the State Department. One does not rid oneself of such intelligence or popularity easily, however jarring it may be to principles bogged down by conditioned reflexes and tradition.

Andrew Young, perhaps because of his background, is the first American ambassador to really understand the Third World, and to be accepted by it. He admits that the need for the United States to resort to a veto is an admission of defeat of the democratic idea of which the United States itself is the champion - that small nations do not vote the way they do out of cussedness, or out of subservience to this power or that power, but because they view international affairs with a certain perspective which is different from ours, but nonetheless valid for that. As a concensus of opinion, the vote in the United Nations is as sacrosanct as the vote in Congress or in the Senate.

Of all the flashpoints, the Middle East is still the most explosive, the most consistently dangerous. Anyone who has been in the occupied Left Bank, or who has talked to objective Arabs in Israel will know that for better or for worse Yasser Arafat is as popular a figure as Ho Chi Minh was to the Vietnamese, a catalyst for their aspirations, a focal point for their hopes. This fact is expressed quietly, without excitement, even sometimes with a trace of regret, but it is expressed.

Your Mr. Joe Clark intimates that it will eventually come to discussions with the PLO, "if we can find no one else to talk to." This is surprising coming from him. It would be more normal in the mouth of a German administrator during the war, who could say, "If we don't manage to form a puppet government, a government of quislings, we will be reduced to reaching an accommodation with the resistance movement."

To ignore the PLO is contrary to all sense. But they are terrorists, some will say, like the IRA and the Baader-Meinhof gang. How short memories are for some things, how long for others. Only twenty-two years ago - I had been out of the army a matter of months - and I came to the New World for the first time. It was at Gander that I saw my first New York Times. All the news that's fit to print. In the middle of this vast newspaper, there was a full page advertisement. It said simply "Every time a British soldier dies, there is a little song in my heart." The poetic phrase was signed by Ben Hecht. It was perplexing and painful after five years of war against Nazi Germany. Dead bodies were being booby-trapped, in Palestine hotels blown up, independence was in the air. And we were all on its side. It's even more perplexing today, however, to see that the veterans, the successful perpetrators, the heroes of yesterday, throw up their hands in pious horror when stupid, cruel acts of terrorism are now practiced on them. The teacher is horrified that the pupil is taking after him, and also wishes to succeed.

All that we can agree with is that terrorism as such is mad ....

(Cassette is turned over here — omission supplied by Mr. Ustinov.)

...as mad as a man who only talks and never listens.

How short is the memory in such cases, how long when the Bible is used as a basis for territorial claims - and how convenient it all is. Of course Israel will continue to exist - nobody in their right minds can think any different and the continuance of its history in serenity and concord is of vital importance to us all - including the Arab nations - and one can begin to discern more than a glimmer of statemanship in the PLO in this regard. The contribution of the Jewish people to the human condition is out of all proportion to its numbers - but it seems to be living on moral capital at the moment, exhilarated by its military capacity, headstrong to its opponents, heart-breaking to its friends.

If really the Bible is to be used as the basis for historical precedents - and one remembers this with a smile from the conscientious objectors tribunals during the war - in which professors of theology and well-read objectors hurled contradictory bits of the good book at one another to prove their points, often plunging as far as Habbakuk to eke some small advantage - then one must be consistent, or at the very least diverting. I seem to remember...

(Tape resumes here.)

..."Give unto Caesar that which is Caesar's." Probably a good case could be made out before the International Court at The Hague to the effect that Israel owes Italy huge sums in back taxes. If Sadat suddenly goes to Rome and insists on addressing the crowd in the Forum, I'll begin to suspect that I've started something.

Actually, it is astonishing to remember that everything was so different only 22 years ago, and it proves that change, while being imperceptible, can be thorough, and there is hope. The Irish tragedy has lasted longer, but has many points of similarity - we deplore the assassination of Lord Mountbatten because it's so recent and so deplorably wasteful and obtuse, while we can only remember that of Count Bernadotte when we are invited to think back to an act as savage and as abysmally stupid. In both Ireland and the Middle East, madmen kill in the name of Christ, and often their victims die in the name of another Christ - and both the Irish and the Jews possess energetic and voluble lobbies in Washington who have their own versions of the truth, sometimes as influential, but surprisingly different from those of Dublin, or Tel-Aviv - oh, I beg your pardon, Jerusalem. Incidentally, I hope you will take it in good part, when the Arabs, as conscious of your sensibilities as you have been of theirs, send envoys to study the possibility of moving their Embassies to Quebec.

If I have dared to talk to you on a level which is not habitually associated with my capacities, I trust you will forgive me. It's because I travel a great deal, and have spent time in many countries with widely divergent cultures and economies, and noticed not a little.

I have met too many highly developed people in developing countries and too many people in developed countries who show no sign of developing at all, to consider these terms valid.

The face of poverty is striking by its monotony. The slums of Bangkok, Guatemala City, Karachi and Bombay, were built by the same architects, penury, expediency, ingenuity, and finally hopelessness. Yet almost everywhere, television antennae struggle through the cardboard roofs - the Bionic Woman performs her silly tricks for the wonderment and stupefaction of those with nothing, who have this vision of opulence; the wailing police cars, the spraying of bullets, chases through the streets of night, death and destruction and Kojak's tongue twisting shyly around a lollipop.

Is man living up to his responsibilities? When we spend on children every year what we spend on armaments every hour and a half?

The answer was touchingly supplied by the matron of a hospital in Kenya, a hospital of 102 beds, with only two qualified doctors, no ambulance, no X-rays and no oxygen. She said, and I quote, "Every time we get a new piece of equipment from the United Nations, I am very thankful - but I meditate a long while, to force into my head the image of what things were like before it came - so that, as progress comes, we will absorb it step by step, and not lose our way, as you have done."

The opportunities of well-being and happiness in the 80s are immense. They have never been half as great, and they grow greater all the time. It is in the nature of things that our capacity for abusing, dislocating and finally destroying these opportunities grow proportionately to the opportunities themselves.

How we deal with this potential for well-being is, I believe, a question of attitude. The quality of people is, in the last resort, more important than the nature of a political system. This becomes crystal clear in the agencies of the United Nations. Constitutions exist to ensure that a sudden diminution in the quality of the administration will not be too badly felt. They are protections against wicked kings, dictators and the like. But great, or more important, good men and women are the positive contributions to our condition.

I prefer good to great simply because the most important quality in all human relations, and the rarest, is respect. No one can talk profitably unless he or she can listen profitably. And we are back to the wisdom contained in the still small voice which is too shy to attract attention to itself, and which may have the secret we are searching for with our pontificating and our bluster, our death-rays and our missiles and the ghastly toys of the adult nursery.

At all events, as I said, it's a question of attitude. We all have much more to learn from each other than we have to teach each other.

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Soviets call Rasputin 'Zionist agent'

LONDON [JTA] —
A best-selling novel in the Soviet Union depicts Rasputin, the infamous "holy man" who wielded great influence in the closing days of Czarism, as a lackey of the Jews and the "dark forces" of Zionism. The book, titled **Just Before The End,** has created a stir in official Soviet literary circles and is firmly in line with the recent tenor of anti-Zionist propaganda in the Soviet Union.

An account of the book has been published here by the Institute of Jewish Affairs (IJA) which says it encapsulates some of the basest elements of anti-Semitic ideology current in the USSR. Howard Spier of the IJA, says that its inflammatory effect is enhanced by its claim to be factual, complete with textual references and lengthy quotes from diaries and other historical sources. "The work contains no fictitious heroes or events," says Valentin Pikul, its 51-year-old author.

Although the period Pikul covers, the 1880s until Rasputin's assassination in 1916, has been the subject of abundant research, he feels that a more conspiratorial account is necessary and he sets out to expose the "dark forces" which gained a grip on Czarist Russia.

Pikul depicts the "Zionists" as quick to recognize Rasputin's growing influence in court circles and decide to use him for their own nefarious ends. Small wonder, then, that when Russia faced her supreme test of will in World War I she was no match for the Germans, since her morale had been sapped by years of "alien" infiltration, Pikul contends.

Drive to curb vandalism begins

NEW YORK [JTA] —
A drive to check the surge in vandalism and thefts at the city's churches and synagogues was launched at a joint meeting of police, ministers and rabbis at the headquarters of the Anti-Defamation League of B'nai B'rith. Police Department Chief of Operations Patrick Murphy urged the 100 assembled clergymen to take advantage of special police preventive programs and consultative services.

Provided at no cost, these services include, Murphy said, comprehensive surveys of religious premises and suggested measures to prevent and minimize the damage from vandalism and thefts.

The meeting was sponsored by the ADL, the Council of Jewish Organizations in the Civil Service (CJOCS) and the Police Department's Shomrim Society. A $1,000 reward for information provided to the police leading to an arrest and conviction for vandalism or burglary of a synagogue was offered by Louis Weiser, president of the CJOCS.

Avrom Brog, chairman of ADL's New York Regional Board, pledged the ADL would continue to cooperate with police and clergy of all faiths in programs designed to provide security from vandals and thieves who pray upon houses of worship.

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Israel should deal with the PLO, leading Israeli dove urges

by SHELDON KIRSHNER

TORONTO —

An Israeli member of parliament says that his country should deal unconditionally with the PLO in an attempt to reach a comprehensive solution to the Arab-Israeli dispute.

Meir Pa'il, who represents Shelli in the Knesset, said in an interview that Israel would be taking no risks in negotiating with the PLO. "It's acceptable in the 20th century for adversaries to negotiate on the political level while continuing their war," he said, citing as an example the U.S.-North Vietnamese talks in Paris in the early 1970s.

"We can fight against their terror, giving them hell, while talking to them," the former army colonel said.

Espousing a view that neither the Likud government nor the Labor opposition accepts, Pa'il equated PLO deliberations with Israel with PLO recognition of the Jewish state.

"As soon as the PLO negotiates, that's recognition of Israel, though I would appreciate it very much if the PLO would renounce its national covenant and disavow terrorism," he explained. "But this shouldn't be a pre-condition for talks."

Pa'il, 53, who spent 28 years in the army, said he recognizes the PLO "as the most competent representative of the Palestinian national cause, but not as the only one."

The tall, rough-hewn native of Jerusalem said he felt the PLO would probably be satisfied with a West Bank-Gaza Strip state alongside Israel. If PLO leaders were not, and sought to expand at Israel's expense, Israel could reconquer the West Bank and the Gaza Strip, he said. "We're 10 times stronger than them."

A history lecturer at the Hebrew University, the left-wing academic-politician was in Toronto to address a series of meetings sponsored by The Israel Peace Committee and Pioneer Friends of Israel. He had just arrived from a New Outlook conference in Washington, D.C. on the Middle East. Shelli holds two Knesset seats. Pa'il's colleague is Uri Avnery.

Pa'il said the purpose of his tour was to convince North American Jews of the importance of an Israeli peace initiative toward the Palestinians, who form the core of the Arab-Israeli conflict.

Only fruitful Israeli-Palestinian talks can break "the existing stalemate in which the Camp David agreements are stuck," said the co-founder of the Israel Council for Israeli-Palestinian Peace.

Pa'il, who has had contacts with several PLO leaders, accused the present Israeli government "of trying to do whatever it can to dissolve, disrupt and undermine" the Camp David accords pertaining to the Palestinians.

He said autonomy was fine as a transitional phase, but unacceptable as a long-term solution to the Palestinian question. He predicted that Jordan would join the current peace talks if Israel dismantled its settlement policy and pledged to hand over sovereignty of the Arab part of east Jerusalem to King Hussein.

Pa'il urged Israel to issue a public declaration whereby it would support and aid in the establishment of a national home for the Palestinians on the West Bank and in the Gaza Strip.

Based on two principles, his plan would give the Palestinians the right to national self-determination, provided they maintain peaceful relations with Israel.

For its part, Israel would express a willingness to evacuate the West Bank and the Gaza Strip, including the Arab sector east of Jerusalem, so as to enable the Palestinians to create either an independent state or an autonomous republic maintaining confederative relations with Israel or Jordan.

"But there should be no Israeli withdrawal without negotiations," he stressed. "If we accept this scheme, Jordan and the PLO would stand in line to negotiate with us and we would have the benefit of being able to choose with whom to talk."

He said he believed the majority of Israelis would back his plan if implemented.

Warning of the political disaster that could befall Israel if the autonomy talks on the Palestinians collapse, Pa'il drew a scenario of such an eventuality.

First, Egypt could sever its diplomatic relations with Israel after it had recovered the entire Sinai Peninsula. "That would mean we lost Sinai for nothing."

Second, the Arab states comprising the so-called eastern front — Syria, Iraq, Jordan and Saudi Arabia — would attack Israel in the early or mid-1980s.

"We'll win the war militarily. We're stronger than they are. We can perhaps conquer Amman, southern Jordan and parts of Syria. I don't know exactly how Egypt will behave, but they would make us deploy a lot of our forces in the Negev."

In Pa'il's estimation, the Americans would intervene following hostilities, in an effort to save the monarchies in Jordan and Saudi Arabia. "They'll stop us and push us back, almost back to the pre-1967 frontiers," he said, referring to the U.S. "At that point we won't have Sinai, a peace agreement, and we'll be the political losers."

Consequently, it is in Israel's interest to seize the initiative vis-a-vis the Palestinians so that the autonomy talks do not break down, he added.

"If we don't, the U.S., sooner or later, will put an end to the Arab-Israeli dispute. They'll wait for the next war in which to do it."

Pa'il, a member of the Peace Now movement, characterized as false the perception that the Arab world will never accept a Jewish state in its midst.

"We can gradually establish a system of acceptable relations with the Arabs which can be deepened over the years," he said. "And we should begin to do it now because of our military superiority. If we should wait another generation, we may not be as strong."

He lashed out at Gush Emunim, describing its followers as "fake Zionists" who maintain a colonial attitude toward the Arabs.

And he asked what he called "progressive Jews" in the Diaspora to organize themselves into a coherent peace lobby and promote a settlement based on equality and justice.

(Ben Lechtman photo)

Israeli Parliament member Meir Pa'il.

(Howard Kay photo)

PROTEST

North American Jewish Students Network protested PLO observer status in front of the International Civil Aviation Organization in Montreal. ICAO and the UN recently staged a solidarity day with PLO.

Special editorial

We note with some disquiet the tendency of certain Israeli visitors to Canada to engage in Partisan comments about Israeli political life.

Most of the people in the above category belong to the opposition party in Israel. Their remarks in this country have been delivered at Bond affairs or philanthropic meetings honoring local personages.

The 44 years during which the Mapai party in Israel governed the country have made a large number of Israeli personalities almost household words in the diaspora.

It is natural therefore for public relations people to think in terms of those individuals when planning fund-raising programs for educational or other institutions.

This is entirely proper. Men who have played key roles in the development of Israel deserve to be invited to share their vision with Canadian Jews. Indeed they have much to offer.

Unfortunately some of the latter have, during visits to Canada, engaged in partisan polemics of a most ungracious hue.

Former prime minister Itzhak Rabin, former minister of foreign affairs Abba Eban and former UN representative Gershon Evner — have in the past two years aspersed the quality of the Begin government during press conferences or interviews with the media. No less a personage than Chaim Herzog, in Toronto recently to address a synagogue audience, told reporters before his speech that he was looking forward to the defeat of the Begin government.

The criticisms of the current government in Israel are delivered, in most cases, with subtlety and circumspection. Abba Eban's talk at York University last spring was an example of elegantly phrased demurrers regarding Israel's political policies.

Such criticism, however gently articulated, is not appropriate in the Canadian context. It is a serious breach of professional etiquette for visiting Israeli politicians to address themselves to partisan issues while the guests of Canadian Jewry.

It is interesting to note that Menachem Begin, when leader of the opposition, spoke frequently to Jewish communities all over the world. He had many opportunities to attack the labor governments during those global peregrinations.

While he was a fearless critic of the government inside of Israel he never allowed himself to indulge in partisan politics while he was outside Israel.

His example is a fitting one for the contingents of opposition critics of the Israel government who tend to forget elementary courtesies.

CONGRESS REPORTS

הקונגרס היהודי הקנדי
congrès juif canadien
קאנאדער יידישער קאנגרעס
canadian jewish congress

The CJC Holocaust Remembrance Committee, Quebec Region, in conjunction with the Education Resource Centre, recently sponsored a one-day Seminar for high school teachers on "Teaching About the Holocaust". The seminar, held at the Cummings House, Montreal, attracted 30 teachers and educators from 15 Protestant and Catholic schools. Prof. Fred Stopsky and Alex Grobman of the St. Louis Centre for Holocaust Studies led the keynote sessions.

There were various workshops on teaching about the Holocaust followed by a visit to the Montreal Holocaust Centre where resource kits were distributed. The seminar will become an annual event.

* * *

More than 500 people attended the first in a series of Symposia on Cults recently co-sponsored by the Committee on Cults and Missionary Activities of CJC National Religious Department; Hillel B'nai B'rith Foundations, McGill University and the department of sociology, faculty of religious studies, and religious student union. The guest speaker was American Psychiatrist and cult expert Dr. John Clark, who spoke on brainwashing and mind control. During his three-day visit, Dr. Clark also addressed students at Vanier College.

* * *

Le dimanche 16 décembre, le programme "Identities" de Radio-Canada, radiodiffusera une heure de musique populaire sépharade. L'héritage musical Juif d'Espagne sera présenté au cours de ce programme.

Le compositeur torontois Sid Robinovitch s'est inspiré de textes judéo-espagnols et a fait des arrangements tant instrumentaux que musicaux et, dans certains cas, il a agencé des chansons originales basées sur d'anciens textes.

Ce programme spécial - Identities - concernant la tradition populaire sépharade, peut être capté le 16 décembre à 15 H 05 (4:05 ast, 4:35 nst, 6:05 est, mst, pst).

Pour de plus amples informations, veuillez contacter: Jan Oddie, Radio Network Promotion, CBC Toronto, 925-3311, Ext. 3409.

* * * * * *

The CJC Audio-Visual Department recently provided eight films on Jewish culture, religion and history, to John Rennie High School in Pointe Claire for their Moral and Religious Instruction Course.

* * *

The first Canadian Interfaith Communique was recently distributed across Canada, sponsored by the National Tripartite Liaison Committee. The communique is designed to share information on topics and issues of interest to each faith community. The first issue contains reports of aid to refugees and a special report on the Oberammergau Passion Play. For copies please contact Rabbi Robert Sternberg, (514) 931-7531, local 61.

Hoopla in Tel Aviv

JERUSALEM, [JCNS] —

Tel Aviv basketballers swept into the finals of the European Cup with a magnificent last-game home victory in the preliminary round, by beating Aris Saloniki 111-78. This also avenged Maccabi's only defeat in the early stage after their defeat by the Greek team by a single point in Thessalonika last month.

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Applebaum head

TORONTO —

Louis Applebaum, 59, the Toronto Jewish composer who heads the Ontario Arts Council, will direct a federal inquiry for a review of national cultural affairs.

The recommendations following the review are expected to influence the Canadian Broadcasting Corporation (CBC), the theatre, film-making, music, dancing, painting, publishing, playwriting and all other aspects of culture. Parliament will not be ready with its recommendations for at least two years.

It will be the most comprehensive review of the cultural and entertainment fields since the Massey Royal Commission reported some 30 years ago.

The commission led to the foundation of the Canada Council which introduced a system of grants and contributed to a revival of cultural activities.

Vincent Massey, who died in 1967, was a former governor-general of Canada and Canadian High Commissioner in London.

Acclaimed short story writer

By SHELDON KIRSHNER

TORONTO —

Shirley Faessler's self-imposed agony unfolds at seven in the morning when the city at her doorstep begins to stir. Depending on what she has written that day, the agony gives way to pain, contentment or joy eight hours later.

Ms. Faessler is a short story writer and novelist who, like a pregnant woman, suffers from the pangs of creation. "I call the room upstairs in which I work the abyss, the snakepit, no-man's land," the pert, sprightly grey-haired author confesses.

If she manages to complete 500 to 700 well-chosen, resonant words each day, she is happy. But often, she doesn't fulfil her quota, consigning her work to the garbage. "The wastepaper basket is a writer's best friend," she says, quoting one of her favorite writers, I. B. Singer.

She is a slow, fastidious writer but an acclaimed one. Her short stories have appeared in The Atlantic Monthly and Tamarack Review and those, in turn, have been anthologized. And her latest effort, **Everything In The Window,** has been described as an "impressive first novel" by The Globe and Mail.

Everything In The Window (McClelland & Stewart, $13.95), the spirited story of a young Jewish woman yearning to escape the poverty of her Toronto childhood, is the product of seven years' labor. "I'm a slow writer," she says, puffing a cigarette. "I rewrite incessantly."

From a literary point of view, Ms. Faessler prefers the short story to the novel.

As seems to be her habit, she quotes from another writer, Flannery O'Connor, to buttress her opinion: "For those of us who want to get the agony over in a hurry, the novel is a burden and a pain."

She explains: "For me, short stories are easier, although it is the most difficult form. I enjoy writing short stories. In a novel, you can develop a block. I was blocked for six months on the ending of **Everything In The Window."**

When she embarked on the novel, writers block afflicted her as she ached to compose a sentence or paragraph that would click in her mind. "I've sat there for hours, or days, without having put anything down on paper," she says. "I don't write easily."

She and her third husband, actor James Edmond, live in a big, rambling former rooming house on Sherbourne Street, about two miles away from the Kensington neighborhood where she was raised over 50 years ago.

Everything In The Window, which examines

Shirley Faessler a few years ago.

the relationship between Jews and Christians in the Toronto of the 1930s, is set in the College-Spadina area. "In a sense, the novel is autobiographical," she explains. "It is my background, though that doesn't mean that every word is God's truth."

Ms. Faessler admits that her central character, tempestuous Sophie Glicksman, is to a large extent a mirror image of herself. "You must write from your own experiences and then the imagination comes in," she says.

Since **Everything In The Window** is an earthy, gritty and realistic novel, she expects flack from some readers. She bases her judgment on a recent letter she received from a University of British Columbia professor who, after reading one of her short stories, accused her of creating exaggeratedly unhappy characters and of conveying an unsavory view of Jews.

She rejects that criticism, but nevertheless is bracing herself for the lambasting she expects to get from a number of irate readers.

A grade eight dropout whose father, Adolph, was a night watchman, among other things, she disagrees with the judgment that **Everything In The Window** was an attempt to write the definitive chronicle of Toronto Jewry in the 1930s.

She had no such intention, she states. "I was just telling a story."

Asked is she considers herself a Jewish writer, since the bulk of her short story characters are Jewish, she replies: "I'm Jewish and I'm a writer, so I'm a Jewish writer? I write about Gentiles, too."

Shirley Faessler, nee Rotstein, published her first short story, "A Basket of Appels," 12 years ago. Though she intended it as a tribute to her Romanian-born father, it turned into a memorial to her stepmother, Chaika, "the only mother I ever knew. My real mother, Becky died when we were young."

Ms. Faessler's initial marriage, which lasted 16 years, produced a daughter, now a biologist at the University of Toronto. Billy James, Sophie Glicksman's husband in **Everything In The Window,** is modeled after the man she married while still a teenager.

Her second husband, Haeckel Faessler, was a sculptor. Her role in that union, she says, was that of a housewife and party-goer. Between her marriages, she worked as a book-keeper. Earlier, while living in London, England, she contributed fiction to a British daily.

But it wasn't until 1967, when The Atlantic Monthly published her, that she really took her writing seriously. Since then, stories such as "Maybe Later It Will Come Back To My Mind" and "Henye" have brightened the pages of The Atlantic Monthly and Tamarack Review.

At present, she is rewriting two of her unpublished short stories, due to appear with her previous ones in a collection.

Does she want to write a second novel? "This is my first and last novel, definitely," she says, pacing the floor as she speaks. "I'm going back to short stories. I can't see myself starting another novel, though now I could do one in one year rather than in seven years."

Even if she doesn't write a second novel, she has benefited by the experience. "I've learned how to focus on my material. My editor and I cut one-third of **Everything In The Window.** And I've also learned the virtues of patience. I'm generally an impatient person."

Most of all, Shirley Faessler has learned, from fellow writers and critics, that she is a good craftsman who should follow her own stylistic road. She puts it best when she is asked if she compares herself with other writers. "I quote Flannery O'Connor again: 'When there are many writers all employing the same idiom, all looking out on more or less the same social scene, the individual writer will have to be more careful that he isn't just doing badly what has already been done to completion'."

With that credo as her guide, Shirley Faessler should do well in the future.

Neo-Nazi terrorist group distributing hate material

A terrorist-style pamphlet entitled "Das Maerchen vom boesen Wolf" (The Legend of the Evil Wolf) calling for action, including military operations against the democratic state, has been seized at the home of a local leader of a neo-Nazi group, together with other neo-Nazi literature and illegal material. This was disclosed by the ministry of the interior in the state of North Rhine-Westphalia.

A spokesman added that most of the neo-Nazi material seized had come from the United States. He pointed out that while neo-Nazi groups in the state were small in number, their activities were growing considerably.

Argentinian paper prints Jewish story

BUENOS AIRES, [JCNS]

The prestigious Argentine daily newspaper La Prensa has published an editorial headlined "The First Jewish Colony in Argentina," in which, after underlining the hardships confronting the first settlers who arrived, it goes on to say that the Jewish community has integrated itself into the country. It now numbers some 450,000, many of whom were distinguished by their assiduity and active participation not only in the areas of production, industry, commerce, economics, but in the sciences, education, culture and the arts.

"Members of the (Jewish) community occupy significant intellectual, economic and social positions. That has been evident throughout the world, through prominent figures who have given mankind the fruits of their scientific and technical learning in the most varied of fields," the newspaper said.

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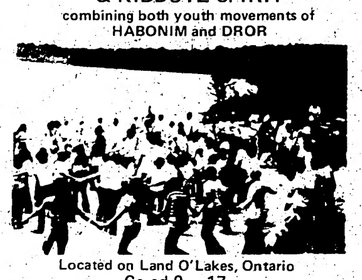

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Citizenship may be taken from war criminal

NEW YORK, [JCNS] —

The United States Justice Department is applying to the courts for the citizenship of Karl Linnas, 60, of Long Island, to be revoked because he is suspected of war crimes.

Linnas, who is said to have been commandant of Tartu concentration camp in the Baltic State of Estonia (now part of the Soviet Union) between August 1941 and May 1943, is accused by the U.S. government of "personally participating in executions and physical abuse and assault of civilian prisoners."

In 1962 Linnas was reported to have been sentenced to death in absentia by a Soviet court on charges of killing 12,000 people.

The U.S. government is also inquiring into the wartime activities of two other men. Wolodimir Osidach, 75, of Philadelphia, is suspected of atrocities committed in Rawa Ruska in the Ukraine.

Bohdan Koziy, 56, of Fort Lauderdale, Florida, has been accused of war crimes in the Lysiec area of Poland. This he has denied.

So far, there has been only one successful application in the U.S. for the denaturalisation of an individaul suspected of war crimes.

Happy Chanukah

HOLOCAUST TRIBUTES

Fritz Weaver [left], Goldie Kweller, Gerald Green and Lorraine Levine take part in a ceremony where "Holocaust" author Green was honored by the Women's League for Conservative Judaism. Weaver was one of the stars in the NBC mini-series.

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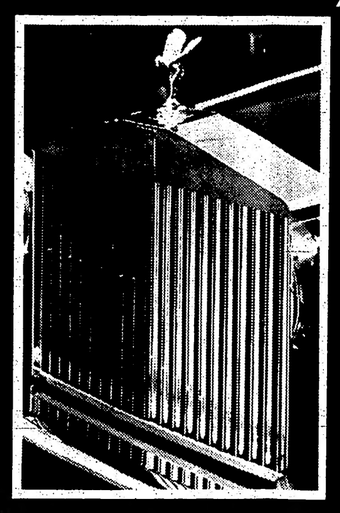

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PLO equivocations need...

Venom alert

The PLO snake is hissing once again.

According to a story filed from London last week, a senior PLO official said his group would use peaceful means to achieve their aim of a secular democratic state in what is now Israel if they were allowed to set up a mini-state of their own. This "unequivocal statement of PLO willingness to abandon its armed fight against Israel in return for a Palestinian state", as it was described in a Toronto daily paper last week, was made by Khalid Hassan at a seminar on the status of Jerusalem.

Readers following the article to this point might have inferred that the PLO was hinting at a cessation of terrorist attacks or even the possibility of recognizing Israel. The first part of the story alone leaves a very hopeful impression indeed.

Yet, after what appears to be a great deal of rhetoric, mercifully deleted in the newspaper account, the report concludes with the following statement:

"Hassan said that if the Palestinians created a mini-state of their own, they would try to get the Israelis to shed their Zionism, which he equated with religious persecution." This shows, if nothing else, that the PLO has not moved one iota from its original charter which includes the following:

"The liberation of Palestine, from an Arab viewpoint, is a national duty and it attempts to repel the Zionist and imperialist aggression against the Arab homeland, and aims at the elimination of Zionism in Palestine.

"The liberation of Palestine, from a human point of view, will restore to the Palestinian individual his dignity, pride and freedom.

"The liberation of Palestine, from an international point of view is a defensive action necessitated by the demands of self-defence.

"The partition of Palestine in 1947 and the establishment of the state of Israel are entirely illegal, regardless of the passage of time, because they were contrary to the will of the Palestinian people and to their natural right in their homeland, and inconsistent with the principles embodied in the Charter of the United Nations, particularly the right to self-determination.

"The Balfour Declaration, the mandate for Palestine and everything that has been based upon them, are deemed null and void.

"The Arab Palestinian people, expressing themselves by the armed Palestinian revolution, reject all solutions which are substitutes for the total liberation of Palestine and reject all proposals aiming at the liquidation of the Palestinian problem, or its internationalization.

"Zionism is a political movement organically associated with international imperialism and antagonistic to all action for liberation and to progressive movements in the world."

Let the casual reader and the unrefreshed writer beware, when handling PLO reports. The venom is always there, and must not be swallowed.

Israeli aid to Iran

Help was forgotten

The Ayatollah Khomeini lost no opportunity to raise international tensions still further recently when he accused President Carter of "ignoring all human international values" and charged "the U.S. and its corrupt colony Israel" with "attempting to occupy" the Grand Mosque in Mecca and the Prophet's Mosque in Medina.

With Israel under renewed attack by the Ayatollah, it is appropriate to recall the remarkable assistance that had been extended to Iran by the Jewish state after the calamitous earthquake that struck the Ghazvin area in northwest Iran in 1962, destroying 300 villages and causing the death of 20,000 men, women and children. Immediately following that catsastrophe, the Iranian minister of agriculture turned to the government of Israel — which had been sending agricultural experts to Iran since the mid-1950's — for help in restoring the area. Prime Minister David Ben-Gurion assigned Arie Lova Eliav, a leader of Israel's Labor Party, to organize and lead an Israeli team of geologists, engineers, hydrologists, food specialists, architects, economists and sociologists that left for Iran at once and lived in the heart of the stricken area for many months. Mr. Eliav tells the story:

"We had been warned not to display the Israeli flag, but we ignored such warnings. We met with no hostility. Instead, we established excellent relations with the local mullahs, who saw the wells we dug and the model villages we designed. After a year and a half, we presented to the Iranian Government a comprehensive plan for the restoration and development of the Ghazvin area. The plan was revolutionary:

"In place of subsistence agriculture controlled by absentee landlords, we proposed sweeping agrarian reforms. We recommended an improved system of crop rotation and the planting of new crops, such as cotton and sugar beets; the introduction of agricultural industry; new and more effective systems of irrigation and land utilization; programs for the extension of credit for the purchase of seeds and fertilizers; more advanced techniques for the marketing of crops, and the establishment of agricultural cooperatives.

"Having put these proposals before the Iranian Government, we then defended them before the World Bank, which furnished the funds for their implementation. The Ghazvin region is now one of the most modern and fertile regions on the Iranian plateau."

This was not the only Israeli aid mission in Iran. Israeli experts also helped to modernize the country's dairy and poultry industries, improve veterinary procedures and introduce better insecticides. Thousands of Iranians were trained in Israel's kibbutzim and universities. Iranian patients who required special treatment were welcomed in Israeli hospitals.

All this is gone now. The Israeli embassy is occupied by the PLO and the Ayatollah Khomeini keeps whipping up the Iranian people to a frenzy of anti-American and anti-Israeli hatred. Dare one hope that there are still some Iranians who remember that when natural disaster struck, Israel was there to help the suffering population.

Reprinted from the Middle East Memo of the Conference of Presidents of Major American Organizations.

Bitter parallels

We note with interest the remarks made by Toronto's Rabbi J. Benjamin Friedberg in a recent sermon. Speaking on the Iranian situation, he drew ironic parallels between the language used by the State Department's Hodding Carter III and that used by Israel government officials in years past.

"Saving the hostages is our most important concern." — "No negotiations before the release of the hostages." — "We will not engage in the discussion of any peripheral issues until the safety of the hostages is secured." — "This act is a violation of the elementary principles of international law." — "We cannot capitulate to terrorist demands . . ."

the feeling of deja vu is indeed striking. The vocabulary of President Carter and of his representatives is reminiscent of the vocabulary deployed by Israel during its all too numerous encounters with PLO terrorism. Munich, Entebbe, Maalot, Beit Shean — all provided Israel with more than one opportunity to warn the world about the consequences of giving in to the demands of those who use human life as barter.

It is instructive to note that on several occasions in the past when Israel was confronting kidnapping and hostages situation, western governments, including the United States, advised Israel to examine the grievances of the terrorists, and to understand if not sympathize with the impulses of those who were moved to such extremism.

Now the American government is being challenged by the odious spectacle of state terrorism; it refuses however, to discuss any grievances until the embassy employees are released. We do not report these occurrences in any spirit of triumphalism. We are seized, nevertheless by a wistfulness in our perception that governments in general did not learn anything from the painful experiences of Israel. They have reaped a bitter harvest from the seeds of neglect and indifference to Israel's plight.

Even in Iran the writing had been on the wall days after the Shah's departure. Under the glowing lights of television cameras, Khomeini's son embraced PLO leader Yassir Arafat and turned over the former Israel embassy to him. Not a word of protest issued forth from any of the democratic countries in response to the new Iran's blatant violation of the norms of international political etiquette. From the occupation of the Israeli compound to the invasion of the United State's embassy there is an inexorable if painful logic.

As Abba Eban has noted, this situation demonstrates the impotence of power and the power of impotence. It need not have been so.

Faith and non-assimilation remain the base of Chanukah's significance

By RABBI MOSHE YERES

In the days of the Hasmonean Mattathias the high priest and his sons . . . "Thou championed their cause, delivered the strong into the hands of the weak, the many into the hands of the few . . . the wicked into the hands of the righteous, the arrogant into the hands of the students of Thy Torah . . ."

So reads in part the Al Hanissim prayer that is recited in the liturgy during the eight days of Chanukah. As we retell the miracle of the oil, we recall the hand that G-d played in the victory of Judah Maccabee and his brothers. Led by their father, old Mattathias, they gathered a small group of determined fighters from the scattered Jews of the Modein area. Though small and unorganized, the Maccabean force defeated and destroyed the larger and better armed Syrian-Greek armies. These victories were an unexpected upset against the heavily armored legions of the Greek army which had marched down to Jerusalem with over 40,000 professional soldiers.

"The many into the hands of the few" is one of the messages of Chanukah for ourselves. It is the message of hope and determination that Jews have kept in mind from the moment the Temple was destroyed, and we were exiled and dispersed into the Diaspora. Though we have remained a small minority in the countries that we dwelt, we have maintained ourselves as a people. The message of Judaism is still very much alive. The few have triumphed!

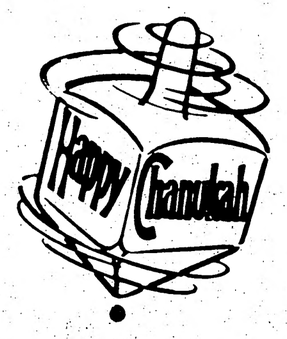
We should not lose heart when we realize that the Jews constitute a small percentage of the overall Canadian population. We should not feel ourselves lost in the vastness of the North American melting pot. It is especially at this time that we should reaffirm ourselves as Jews; for ir is now when we find ourselves constantly confronted in the media and newspapers with what have become known as "the Christmas message": everywhere we turn we are bombarded with "Season's Greetings", Santa sits at every shopping mall to greet us; we think twice about turning on the TV because our favourite show is having a "Christmas special" this week. At moments like these we should not let our "Pintele Yid" become forgotten. Let us turn inward and strive to be more aware of our heritage. Yes we are a small number, and sometimes we maintain a low profile; but let us remember the victory of the few. Strength does not necessarily lie in large numbers. For centuries Jews have existed as small groups in alien cultures and have not lost their identity.

Let us lift our heads above the crowds. Did not the aged Mattathias stand up from amongst the crowd of subservient Jews in Modein, strike down the King's emissary and the first Jew to dare approach the pagan altar that had been set up? Did he not utter the cry: "Whoever is for G-d, come with me!", at the time when most Jews were content to acquiese to the demands of the tyrant to abolish Judaism?

Though we were only a small minority in the countries where we resided, we have never let ourselves become swallowed up by the dominant culture of our environment. As a nation, we have not assimilated with the people whom we came into contact with. Our ancestors fought this in every age. This battle against assimilation is also the message of Chanukah. Judah Maccabee was not only waging war against the Greek army which posed an obvious threat to the continued existence of Judaism, but also against the hidden, internal enemy of Hellenization — those Jews who had forsaken the morals of the Torah for the mores of the Greek culture. The danger extended to the utter roots of the Jewish religion: the young priests would abandon the Temple service at the first signal to witness the Greek games in the arena; many felt it as appropriate to send an offering to the altar of Zeus in Antioch as to bring a sacrifice in the Beit Hamikdash; the aristocratic class began to feel awkward about their Jewish exclusiveness.

It was to this that Mattathias cried out as he stood at the heathen altar: "Whoever is for G-d, come with me!". It was for this that Judah organized his band of Maccabees. And this is what we refer to in the Al Hanissim prayer: "The arrogant into the hands of the students of Thy Torah."

Rabbi Moshe Yeres, of Beth David Hebrew School, in Brantford, looks on as some of the children light the Chanukah lights marking the days.



The historical sources refer to three separate reasons for the celebration of Chanukah. First, there was the military victory of the Hasmoneans over the Greek army and the establishment of an independent Jewish State (165 BCE). This was very significant; for it was the first time that the Jewish government in Israel was not subservient to another power in over four hundred years. Indeed, it was the first time since the destruction of the first Temple in 586 BCE.

Secondly, Chanukah commemorates the rededication of the Temple. The sanctuary which had been defiled by the Greeks was cleansed and the pagan altars and idols were demolished. The stones of the great altar which had been desecrated by the Greek sacrifices were removed and a new altar was constructed of whole stones. New utensils and vessels were made. The dedication ceremony (from which according to some the word Chanukah is derived) took place on the 25th day of Kislev. For the first time in three years, the morning sacrifice was offered on the altar. This feast of dedication was celebrated for eight days with special sacrifices and prayers of thanksgiving. However once again that joy was not everlasting. Less than two hundred and fifty years later (70 CE), as we know, the Temple was destroyed by the wicked Titus, and the holy vessel carried away to Rome.

There is another reason for Chanukah. The Talmud explains that when the Hasmoneans entered the Temple to purify it, they found only one cruse of oil still remaining with the seal of the High Priest on it. All the rest had been broken and defiled. This tiny jar contained barely enough oil to burn one day in the Temple Menorah. Yet G-d caused a miracle to occur, and the Menorah remained lit for eight days. This miracle is commemorated every year in our homes as we light our menorahs each night of Chanukah. We begin with one candle on the first evening and add another candle every subsequent night, because the longer that the Menorah burnt in the Temple, the greater was the miracle.

To appreciate why the Maccabees were so insistant on pure olive oil to the extent that this miracle of Chanukah became a necessity, we must bear in mind the purpose of the Maccabean revolt. As we explained earlier, the Maccabees were formed to combat the force of Greek culture — both from without and from within; to assert their Jewishness to the world. The Maccabees let the world know that our small minority will not be swallowed up: that we will not become assimilated into the majority. To proclaim this to the Hellenistic world, they had to clearly show that the service in the Temple remained pure, uninfluenced by outside factors. The oil that was to be used in the Menorah had to be pure, having remained out of any contact with the defiling Greeks and their Hellenistic culture. The Maccabees felt that it would be better for the light of the Temple to become extinguished rather than have it mixed with the impurities of an alien culture.

This message of Chanukah remained after the dissolution of the Hasmonean Dynasty and after the destruction of the Temple. It is a message which applies to us today. We must constantly keep in mind our heritage and our existence as Jews wherever we go! We must remember that deep down our commitment to Judaism remains pure.

Rabbi Moshe Yeres is the spiritual leader of Congregation Beth David in Brantford, Ont.

Protecting the pot

Passing of two 'elder statesmen' leads to thoughts on anti-Semitism

By J.B. SALSBERG

As well as the above, the caption could also have read: "When your boys take too much out of the pot..." To which I would add a sub-head (if sub-heads were used here) to read: "The economic roots of anti-Semitism."

What made me think of such unpleasant subjects was the recent passing of two elderly and highly respected non-Jewish members of the Toronto community.

Not that the two departed gentlemen were, heaven forbid, anti-Semites or, generally speaking, anti-Jewish. They were definitely not of that sordid ilk. Quite the contrary. They were, as we are wont to say, decent, open-minded and non-prejudiced individuals. Neither would have tolerated open racial or religious discrimination, let alone be associated with the reprehensible groups that advocate such indecencies.

But on more than one occasion I pondered over the conversation I have had with each of those two men. What each of them imparted to me fortified my own belief that of all the roots of anti-Semitism the economic one is, perhaps, the most common and the most virulent.

The first of the two conversations took place a few years ago with the late Henry Jackman who passed away a few weeks ago. To the young generations Mr. Jackman, if they heard of him at all, was the financier who, in 1969, purchased the five-ton bronze statue of King Edward VII for $10,000 from India (where it was no longer appreciated) and had it shipped at his own expense, to Toronto where it now stands in Toronto's Queen's Park. Or our young may know of him as the person who, in 1977, purchased and donated a statue of Winston Churchill to the city of Toronto. It stands in Nathan Phillips Square now.

These acts of his, in the later years of his life, will, of course, stamp him in the eyes of many as a diehard believer in the Empire and all it stood for. I won't argue these points. Henry Jackman was all that. But he was more than that.

He was involved in politics, he had been a federal MP (Conservative), he was the head of a prominent investment corporation, a president of a life insurance company, a director of another life insurance company, of a general insurance company and a director of other corporations. In short he was of the Bay Street establishment and fully aware of the mentality and responses of the WASP business circles to political, social or religious challenges.

During my active political life I got to know the late Mr. Jackman. Though often wide apart in our views there existed, nevertheless, a friendly and mutually respectful relationship between us.

Well, it was on a cloudy afternoon, late in fall, that I unexpectedly met Mr. Jackman on Bay Street. We stopped, engaged in the usual pleasantries after which I told him that I was quite disturbed by the fact that a company of which he is a director practices an especially revolting type of discrimination against Jews. He was shocked and pleaded that I accompany him to his office where we could talk about it in comfort and undisturbedly.

The conversation in his pannelled office went on for a couple of hours. He telephoned the general manager of the firm I complained about and arranged an appointment for a meeting between us. We then analyzed the anti-Semitic phenomenon from every conceivable angle.

Both he and I spoke very objectively. I was most interested in getting his evaluation of certain forms of discrimination that Jews encounter. Mr. Jackman tried to minimize certain experiences but readily acknowledged the existence of other discriminations that he resented as much as I did.

We finally got around to anti-Jewish manifestations in the financial world. He thought for a moment or two and then said: "Let's face it, Joe, there are quite a few on Bay Street who feel that since there is only one financial pot in the country the share for the rest of them becomes diminished when your boys take too much out of the pot." Mr. Jackman assured me that he didn't share that view but said that it would be wrong if that fact were not considered in our evaluation of the problem.

What happened when I came face-to-face with the heads of the corporation that I complained about to Mr. Jackman is an interesting but quite another matter. (If you are panting with eagerness to find out bombard the editor with requests to follow up. He might even agree.)

But the picturesque illustration of the "pot" and the protection of the shares that the pot contains remains with me to this day. I think of that illustration of the economic roots of anti-Semitism quite often. Especially when some of our "boys" find themselves dangerously buffetted by the establishment that defends the "pot" against the outsider, especially when the outsider happens also to be Jewish or even "of Jewish decent."

Continued next week.

Opinion

Legends of Hannah and Judith show...

Women's role critical in Chanukah traditions

By RABBI ABRAHAM RZEPKOWICZ

When considering the history of Chanukah, recollections come to mind of the Maccabean soldiers fighting against the Hellenistic, Syrian forces and their leader, the tyrant Antiochus. Besides concentrating on the glorious military victory, the celebration of Chanukah focuses, as well, on the spiritual achievement marked by the Hasmonean priests as they removed all the pagan idolatry and rededicated the Holy Temple in Jerusalem. However, when asked to recall any woman figure associated with Chanukah, only the story of Hannah and her seven sons may be recalled from the recesses of one's memory together with its message of stalwart dedication and self-sacrifice for the individual's faith in his Judaism. Are there no Jewish heroines who were involved with the actual struggle for freedom and Judaism that has given Chanukah its unique significance for the Jewish people throughout the ages?

Before answering this question directly, let us consider the story of Hannah in somewhat greater detail. As depicted in the Josippon, the popular medieval rendition of ancient Jewish history based on Josephus and the Apocrypha, Hannah is described as pure, saintly, and righteous. The term, righteous ("Hassida"), is not merely a term denoting a personal character trait. It points out her allegiance to that segment of the nation which steadfastly refused to submerge its identity in the tide of Hellenism that was sweeping the entire Middle East by cultural persuasion or by military force.

The Hassidim of that era recognized the threat to their Jewish way of life and committed themselves with unfaltering devotion to their ideals, even to the point of disregarding their personal concerns and safety.

Gustaves Dore Bible illustrates the death in 162 BCE of Eleazar Maccabee. Eleazar, a younger brother of Yehuda Hamaccabee, was felled by Syrian Hellenists near Jerusalem.

Thus Hannah, throughout the ordeal of witnessing the cruel torture and execution of her children, is described as being fearless of heart and unperturbed in spirit. In her "Hassidic" enthusiasm, she remains loyal to G-d and praises Him as she applies to herself the words of the Psalmist, "A happy mother of sons, praise G-d" (**Psalms** 113).

She is as proud of her sons' determined spirit to oppose the idolatrous schemes of Antiochus and as happy in their sacrifice as if she were taking part in their joyous wedding celebration. Even in her death, her final words are all in praise of G-d. Though martyrology has overtones of passive submission to an overwhelming force, such an approach, as exemplified by Hannah tends to emphasize the forceful character and determined purpose that lies at the heart of heroism.

Though the role of martyrology is an essential aspect of Chanukah, heroism and victory are those aspects which are emphasized in this festive celebration. In these terms, Jewish sources mention very clearly the role of a heroine, as well, who arose to save her people by slaying the enemy. Though some sources say that she was the daughter of Yohanan, the high priest mentioned in relations to the Hanukah story, others give her no name. This ambiguity marks the variety of channels through which this tale has traveled in the course of the centuries. However, when brought together, their common source can be seen as springing from the story of Judith as related in the Apocryphal book bearing the heroine's name.

The book tells the tale of a beautiful widow named Judith who single-handedly saved her city, Bethulia, and the entire Land of Israel from an Assyrian invasion. Bethulia had received orders from the capital, Jerusalem, to protect a vital mountain pass against the threatened enemy advance. However, when the city became besieged and its water supply cut off the inhabitants urged surrender as their situation became desperate.

When the leaders begged for an additional five days in hope that relief might still come, Judith decided to take matters into her own hands. She left the city in the company of her maidservant in order to carry out her secret plan. When she was brought into the presence of the enemy general, Holofernes, her beauty attracted him and seduced him into trusting her. On the third night, wishing to have her himself, he ordered her to appear before him. She, however, was able to get him so drunk that he fell asleep, at which time she killed him and beheaded him. When she returned to Bethulia with her story and the evidence of its truth, the Jewish forces rose and set the leaderless enemy into retreat.

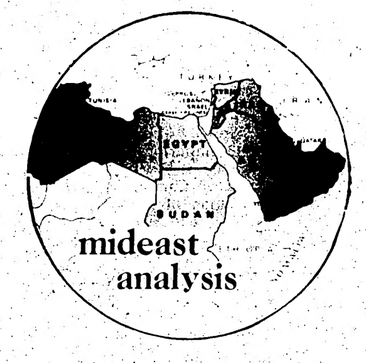
In truth, the fictional format of Judith, as proven by discrepancies in names and places, does not relate directly to Hanukah, but there are several common features that have caused it to be linked to this celebration. There is evidence, according to Abraham Kanana, the Biblical historian, to the effect that Judith's triumph had been celebrated as a Jewish holiday even as late as the fourth century, and this presently forgotten date probably coincided with Hanukah. This coincidence probably serves as the basis for the traditional linkage between Judith and the deeds of the Maccabees.

Besides the historical elements, there are literary features of **Judith** that strongly parallel the story of Hanukah. **Judith** deals with a war against Nebuchadnezzar, who, like Antiochus, believed himself to be diety. Similarly, the story tells of how the Jewish people battled against an overwhelming foe with great personal fortitude and faith in the help of G-d in whose name they fought. A very significant element in the characterization of Judith is her adherence to traditional practices. She even brings along kosher food and her own utensils when she goes into the enemy camp. Judith is shown to fear the Lord, and she is staunch in her monotheistic faith. These features are strongly reminiscent of the Hassidim of the early Hasmonean period.

A further parallel is the linkage to the Holy Temple. The Maccabees purify and rededicate the Temple, and Judith brings her share of the battle spoils to Jerusalem in order to dedicate them for holy service. In both instances, the G-dly purpose of the struggle is emphasized in opposition to any motive of personal gain.

From a halachic perspective the woman's involvement in a given holiday's obligations generally stems from the fact that women also shared in the benefits of the miracle being celebrated. However, in the figure of Judith, one can find a worthy parallel to the figure of the hero of Hanukah, Judah Maccabee. This parallelism extends itself to the quality of their valiant deeds and is not merely a reflection of the similarity of their names. Especially in this instance of Chanukah, in the cause of proclaiming the existence of G-d and His ideal of the spirit in opposition to an ever-present materialism, the heroic roles of both men and women must, of necessity, share in the highlighting this constant struggle facing the entire human race.

Weizman-Sharon feud over settlements exacerbated by Supreme Court decision



By SHELDON KIRSHNER

Israel's controversial settlement policy, long a sore point between Israel and the United States and invariably a subject of intense debate in Jerusalem and Washington, received a jolt recently when the Supreme Court ruled unanimously that Eilon Moreh, the West Bank outpost, was illegal and had to be dismantled.

Prime Minister Menachem Begin pledged to abide by the decision, some cabinet opposition notwithstanding. But what he left unspoken was far more important: his determination to continue to expand Israel's string of settlements in the occupied areas in general and on the West Bank in particular.

Indeed, less than two weeks after the high court announced that Gush Emunim had established Eilon Moreh under illegal circumstances, the cabinet declared that its settlement policy would go on unabated — but on state-owned rather than on private Arab land.

The distinction in government policy, prompted by the Supreme Court justices, has not quieted Israel's critics who maintain that settlements anywhere are an impediment to a peaceful resolution of the Arab-Israeli dispute. And furthermore, the new policy twist has revealed the differences of opinion in the cabinet on the question.

The ministerial protagonists in the budding conflict are two former generals whose personal style can only be described as flamboyant and unorthodox.

Pitted against each other, with Begin somewhere in between, are Defence Minister Ezer Weizman and Agriculture Minister Ariel (Arik) Sharon. The debate in which they are vehemently engaged has its roots in earlier Labor Party conclaves on the subject, but the current one is bound to be far more acrimonious, and historic in nature, because the autonomy talks on the Palestinians are so inextricably linked with the status of the settlements.

Future decisions on colonies promulgated by the cabinet could have profound consequences. On them hinge the territorial size of the country, its demographic composition and its relationship with the Palestinians and Arabs.

Weizman and Sharon have been at odds over the issue of settlements since the formation of the Likud coalition in the spring of 1977, and especially since Anwar Sadat's dramatic trip to Jerusalem in the fall of that year.

They have hurled vindictive words at each other on more than one occasion, but this battle of wits has now been heightened by the Supreme Court ruling on Eilon Moreh.

Led by presiding judge Moshe Landau, the court asserted that international law permits the requisitioning of privately-owned land only for security purposes. As Eilon Moreh had been set up for political reasons, it was illegal, he noted.

Eilon Moreh

In the wake of the decision, Sharon boycotted a meeting of the Ministerial Defence Committee, which had been called to discuss practical ways of implementing it. Instead, Sharon telephoned Begin and protested at the government's proposals to provide alternative sites for the settlers. For his part, Weizman insisted that the government should carry out the court's ruling immediately, and dismantle Eilon Moreh, which overlooks Nablus, the largest Arab town on the West Bank.

Although Begin was embarrassed by the feud — one of many that have rocked the cabinet since its inception — he appeared to favor Sharon's views. He said the families from Eilon Moreh should be allowed to stay at a nearby army camp, pending a search for another site, and he indicated that Weizman's resignation threat would not pressure him into making hasty decisions.

What it all comes down to is this: Weizman supports the creation of settlements, but with one important proviso. As he put it recently: "We need not settle them (settlers) on every hill and in every valley. We must consolidate what we have already begun . . ." The onetime chief of the air force wants to establish five major blocs of settlements on the West Bank. In urging relative moderation on Begin, he has said: "We have surrendered too much to that man (Sharon) and that Gush (Emunim). They have tugged us in the wrong direction."

Weizman, who has excellent relations with the Egyptians and fairly good relations with the Americans, argues that Sharon's plans would undermine the autonomy talks and thus place Egyptian-Israeli ties in jeopardy.

The defence minister also contends that the building of settlements on private land will generate further friction with the Arabs in the occupied territories. "A handful more villages here or there won't make any difference to security, but they could have negative effects," he has been quoted as saying.

Among the ministers who support Weizman, in one degree or another, are Yigael Yadin and Simcha Erlich, neither of whom belongs to Herut, Begin's party. Yadin and Erlich each hold the post of deputy prime minister.

Sharon's scheme calls for some 14 small settlements in Judea and Samaria, as well as three in the Gaza Strip and one on the Golan Heights. On a grander scale, he has spoken of settling two million Jews on the West Bank. He claims that Israel should act swiftly, since "the sand is running out of the hour-glass."

One of Sharon's most ardent advocates is the education minister, Zevulun Hammer of the National Religious Party. In the aftermath of the Eilon Moreh affair, he and Sharon demanded in a cabinet meeting that the government initiate legislation to prevent future appeals by Arab land owners to the High Court of Justice over seizure of private land for settlement.

Hammer, who leads the extremist faction in the NRP, has reportedly said that the NRP would leave the coalition if massive settlement is not approved by the government. Begin's government is weak and divided and thus he is likely to view Hammer's threat seriously before he makes any major decisions.

As Weizman and Sharon wrangle over the specific location of settlements, the government continues to take measures that deepens Israel's presence in the territories.

Last September, as the Eilon crisis built to a climax, Begin announced that Israeli citizens would be permitted to buy land on the West Bank — an announcement that the U.S. said was "contrary to the spirit and the intent of the (present) peace process."

A month later, the cabinet voted unanimously to expand seven settlements, deciding to do so without seizing privately owned Arab land.

Late last month, the cabinet again declared its intention of expanding the settlements.

Israeli rightists such as Ariel Sharon and Zevulon Hammer, while not entirely satisfied with the government's policy, are nevertheless glad that the cabinet is not abandoning Israel's claims to the West Bank. As for Ezer Weizman, he takes some comfort from the fact that only state-owned land is being used for settlement purposes.

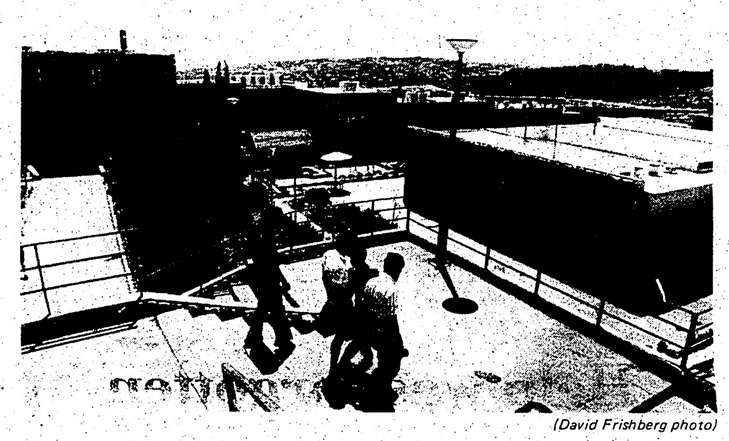
Other Israelis, dovishly inclined, lump Weizman and Sharon together as hawks who are damaging Israel's long-term interests. Such a person is Yehoshafat Harkabi, a Hebrew University professor of international relations and Middle East studies and a former head of military intelligence.

"Israel's view to remain in the West Bank would have been acceptable in the era of imperialism," he writes. "Today, however, this demand appears to be an indecent anachronism, as a result of which our moral status in the world has been reduced."

Harkabi adds: "There was a time when enlightened circles in the world were proud of us. But we are fast becoming . . . a loathsome country. It is very painful for me to have to say this, but I think it is true."

For Harkabi and like-minded Israelis, neither Weizman nor Sharon have the answers.

With Menachem Begin caught in the middle, Ariel Sharon and Ezer Weizmann square off.



(David Frishberg photo)

CJN reporter Sheldon Kirshner [white jersey] visits the West Bank settlement of Kiryat Arba, overlooking the Arab town of Hebron. Outposts have aroused deep controversy.

Letters to the Editor

PLO opportunism was evident in Iran

Several days after the seizure of the U.S. embassy Yassir declared this an act of terror and pledged the services of the PLO in attempting to secure the release of the hostages. The Canadian press, cajoled by Arab and Soviet propaganda into believing that the PLO had moderated its extremist positions welcomed the initiative, gave this story front page headlines.

Arafat showed himself to be an accomplished opportunist. With the willing participation of the media, PLO supporters took full advantage of the propaganda value in the playing of this drama. The PLO had miscalculated. Khomeini proved unwilling to subjugate his own revolutionary goals to those of the PLO, and refused to play his part in the sham staged by Arafat to depict the PLO as the U.S. saviour from the Iranian crises.

On Nov. 15 the Iranian terrorists exposed the racist foundation of their extremist philosophy by offering to release all the hostages excepting the white male staff members of the embassy. That same day the PLO executed an about-face in declaring its total support for these same Iranian terrorists. In justifying its action, the PLO stated that it had to preserve its "revolutionary credentials": the PLO had to maintain its identification with other extremist and terrorist groups, including the Soviet puppet master, so as to assume their continuing material and ideological support. The Canadian press clearly demonstrated that it is heavily biased in favour of the PLO by downplaying this story. The Toronto Star of November 16 buried this act of hypocrisy on page 12 in an article titled "Shah could face grave operation."

There are those who exhort Israel to recognize and negotiate with the PLO. They view the need of the Palestinian people to achieve a just settlement as the desired end, but hold the propaganda-distorted view that the PLO has evolved a legitimacy that would enable it to become the means to this end. The Iranian tragedy has demonstrated the ruthlessness of the PLO propaganda machine. The PLO has confirmed that it is a terrorist organization, it has not moderated its extremist positions, its goals are the isolation and then destruction of the state of Israel. The PLO will take advantage of every opportunity to conceal or camouflage its true philosophy thus gaining by subterfuge Western support to assist it in achieving its terrorist objectives.

The PLO's tactical error in Iran fortunately stripped away its disguise and layed bare its true motivations. Why has the Canadian media refrained from exploring this revelation with the same fervor devoted to publishing the PLO's propaganda line?

Sol Toter
Toronto

I represent the federal riding of York Centre located in north, central Toronto which has a large Jewish community many of whose members are survivors of the tragic European Holocaust. Many of these constituents have brought to my attention their displeasure of failure by CPR to remove a swastika clearly affixed to a CPR shed, on railway property, located approximately where the King Street line crosses public streets in Weston, Ontario in Toronto.

To date, and despite many telephone calls and letters of protest to CPR, no corrective action has been taken. For these people, the markings stand as an ugly testimonial to the past.

Bob Kaplan, M.P.
York Centre

This is exerpted from a letter sent by Kaplan to CPR authorities in Toronto.

I was shocked and horrified at a motion raised at the recent General Assembly held in Montreal, where it was moved that Soviet Jews who arrive in Vienna with Israeli visas must go to Israel and that Federations in the United States should no longer be financially responsible for aiding in their resettlement.

I have never in my life experienced such a nauseating feeling as I felt at that moment. Such a lack of Jewish sensitivity was shocking. Its callousness was only exceeded by its lack of concern for basic Human Rights.

For what have we been fighting these past years if not for the right of the Soviet Jews to emigrate from Soviet oppression? For what have we been demonstrating if not for the human right that we owe each Jew the freedom of choice we value for ourselves? Have we not cried out against the injustices perpetrated against our brothers and sisters in the Soviet Union? Are we not in a very real sense perpetrating the very same injustice upon our own brothers and sisters after they emigrate to Vienna? Will we not in a very real sense be coercing and forcing them to go to Israel, or else? What kind of people have we become? We who cry out "All Israelites Are Guarantors One For Another", and "we are one", do we mean it or do we just recite pious platitudes and when the going gets rough, we drop our wards and abandon them to fend for themselves? It seems to me that what we in effect will be saying if we affirm this resolution is this: "As long as you do what we want, we are your guarantors, we are one with you; but as soon as you exercise your human right of free choice, we no longer are your guarantors, we are not one with you". What hypocrisy!

I appeal to the Jewish community of Canada to reject this hypocrisy. We need no scapegoats to justify our failures. I appeal to Jews all over Canada to let our community leaders know that we will not support the abandonment of our brothers in Vienna, but that we will fight tooth and nail for their right to pursue their destiny in freedom and in peace. Let us shout from every hilltop that we welcome our Jewish brethren from Russia to the shores of Canada, that we will aid them in their re-settlement, and we will continue to do all that is humanly possible for the successful absorption of those Jews from the Soviet Union who wish to live in Canada.

Rabbi Nissim Wernick
Beth Israel Synagogue
Chairman, Soviet Jewry Committee
Winnipeg Jewish Community Council

On July 27, 1939, I arrived in England as a German Jew escaping Nazi oppression. In fact, I was on the last transport that was allowed to leave Germany.

Some English people considered us as undesirable enemy aliens. But thousands took in Jewish refugees when they were evacuated from London, along with English evacuees on September 1, 1939!

Looking back, I can understand some of the hostilities from the English people because they thought of us not as Jews but Germans.

The family that took me in not only looked after me (not for the pittance they received from the government) but encouraged me to attend synagogue and bought special dishes for me to Pesach!

I owe this family more than my heartfelt thanks!!

Paula Feigelsohn
Toronto

There are some people who are of the opinion that the Palestinian ancestors go back thousands of years in Palestine. Such an opinion is not true. Studies have shown that the majority of the Palestinian Arabs can trace back, five generations at the most, to an ancestor whose name, or even the name of his village in Egypt, they still can recall.

Most of these Egyptian immigrants who arrived in the 19th century settled in or near Acre and Jaffa. Much of the West Bank of the Jordan was populated by immigrants from the eastern bank of the Jordan. A group called Mararba settled in southern Palestine and came from Libya.

Sudanese blacks brought in as slaves for tribes in the Negev, also settled in the southern Palestine. Thus, the concept of the Palestinians as a people and of Palestine as an Arab homeland, is entirely artificial and completely new.

Louis Steinberg
Toronto

Organizations and People

what's new

By MIRIAM HERMAN

CELEBRATE CHANUKAH

For Chanukah celebrations this week, let's start off with **Saturday**, Dec. 15 —

The Maleveh Malka at Beth Sholom Synagogue at 8 p.m. presents a talk on **Aspects of Chanukah in Our Time** by Rabbi Irwin Witty and musical renditions by Cantor David Bagley. For reservations, call 783-6103.

Shaarei Shomayim Congregation's Presidents' dinner and ball honors Louis Zeifman (synagogue), Ruth Fruitman (sisterhood), and Nat Cales (brotherhood). That's at 8 p.m. also.

Beth Tikvah focusses on Sephardic and Yiddish culture with folk ballads sung in Ladino by Claire Abbou and in Russian and Yiddish by Leonid Karpinsky, plus the Beth Tikvah dancers and a brief lecture by Gordon Kushner. Musical director is CJN music critic Rick Kardonne and producer is David Nitkin. The time is 8:30 p.m.

Also at 8:30, there's dancing to the Paul Brown orchestra at the Habonim dance. The address is 12 Holloman Rd.

Now, here's **Sunday's** list —

Downtown families and residents are invited to the party at the Jewish Community Centre Bloor branch, running from 12:30-4 p.m. and featuring Gerry Gray of "The Travellers" singing group, puppet shows, crafts, games and lots of goodies to eat. For more information, contact 924-6211.

The Jewish War Veterans of Canada, Toronto Post celebration takes place at 8 p.m. at the Zionist Centre. Program includes well-known Israeli singer Yitzhak Argaman, a candle lighting ceremony and of course, latkes. Tickets available at the door.

Or you can kick up your heels to the disco music (and instruction) at the dance party sponsored by the sisterhood and young adults at Beth Torah Synagogue, 47 Cranbrooke Ave., beginning at 8 p.m. For tickets and information, call Larry Eisen at 741-4010 (business).

In a more serious vein, the Israel Medical Association of Canada Chanukah evening deals with **Medical Research at Weizmann Institute** with Dr. Eser Rothstein, director of the Research Institute, Hospital for Sick Children.

The next big "do" is on **Tuesday**, the 18th. It's the Chanukah festival co-ordinated by North-East Jewish Community Services for the city of North York and it takes place at 7:30 p.m. at the North York Civic Centre. It features candle-lighting (Associated Hebrew Schools), choir (Temple Emanu-El), Israeli folk dancing (Bialik Hebrew Day School), Doris Musical Show (Centre for Creative Living), junior choir (Beth Tikvah) and the "Free To Be You and Me" gang (Leah Posluns Theatre).

Beth Sholom Brotherhood's family night, complete with prizes and gifts and fun for everyone, is set for 6 p.m., also on Tuesday, the 18th.

SHAAREI SHOMAYIM YOUTH

Shaarei Shomayim Youth group is holding a Shabbaton this weekend culminating in a Chanukah carnival on Saturday which will be open to the public from 8-11 p.m. Carnival is for ages 9-13, grades 4-8.... A group is being sent to New York to participate in the New York Torah experience, leaving Dec. 25 and returning Dec. 31.... For information about both events, contact Zerech Greenfield at 789-3216.

ON THE AIR

What more appropriate time to present **Brett Halliday in Israel** — with news, views and interviews — than during the week of Chanukah. Specially produced for and by CHFI, 98.1 FM dial, this focus on Israel is airing daily at 12:30 p.m. from Dec. 14 through to Dec. 21.

And don't miss the special CBC Radio program **Identities** on Sunday, the 16th, at 3:05 p.m. featuring one hour of Sephardic talk music. Toronto composer Sid Robinovitch has taken Judeo-Spanish texts and arranged both instrumental and vocal music around them, as well as composing original songs based on ancient texts.

MONTE CARLO NIGHT

For fun and games be sure to drop in at the Monte Carlo Night sponsored by Shaarei Tefillah Brotherhood this Saturday, the 15th, at 7:45 p.m.

SUNDAY BREAKFAST MEETINGS

Rabbi Amram Assayag of Petah Tikva Anshe Castilla will address the Shaarei Tefillah Brotherhood. His topic — **Our Toronto Sephardic Jews.**

At Beth Sholom, community leader Alex Serota will be discussing **The Middle East, Israel and Us.**

ISRAEL PHILATELY

The Canadian Association for Israel Philately meets on Monday, the 17th, to discuss **Israel Festival Stamps of 1948.** The time is 8 p.m. at Coleman's Delicatessen, 3085 Bathurst St.

Gan Yeladim, Toronto's first kosher day care centre, opening in the spring of 1980, is having a fund-raising theatre night on Saturday, the 22nd, at 8:30 p.m. at the Ontario Science Centre, Don Mills and Eglinton. The film, **Jewish Composers and the Hollywood Musical,** edited by Aldo Maggiorotti, takes a look at the contribution of Jewish entertainers and composers to the entertainment industry. Tickets available at Ticketoronto in The Colonnade, 131 Bloor St. W, phone 964-8586 or by calling Penny Gilary at 633-7292.

SENIORS EVENTS

The Friendship Club of Beth Emeth Bais Yehuda meets on Sunday, the 16th, at 1:30 p.m. Entertainment is by singer Jenny Eisenstein accompanied by Ruth Kelman at the piano.

Also on Sunday, the 16th, a Chanukah party sponsored for the Association of Jewish Senior Clubs by the National Council of Jewish Women Council 60, takes place at 2 p.m. at the Council House, 4700 Bathurst St. Program features Yiddish folk singer Naomi Bell.

That same evening the Wagman Centre celebrates Chanukah at a dance with Alex Oshmiansky's music. That's from 7:30-10:30 p.m.

Shaarei Shomayim Friendship Club has two events coming up — a Chanukah luncheon on Monday, the 17th, presenting singer Eva Fishman, pianist Faigle Gartner, violinist Moishe Turk and humorist Morris Naftolin. For reservations, call Vera Shulman at 638-4163 or Tillie Opps at 630-6088... A dance on Sunday, the 23rd, at 8 p.m. at the synagogue with the Moishe Turk orchestra.

Then on Tuesday, the 18th, the Beth Tzedec Friendship Club plus 50 is having its Chanukah party featuring the Creative Living Choir directed by Esther Ghans. No reservations are necessary.

The Workmen's Circle Chanukah party dance on Tuesday, the 18th, is being televised. Program highlights include humorist Philip Cohen, orchestra leader George Frank, his wife Sharon and company. The time is 12 noon at 471 Lawrence Ave. W. For reservations, call Shirley Grotell at 222-7727.

Another Tuesday, the 18th, event is the Mothers and Daughters luncheon at the Wagman Centre. Guest speaker Dr. Michael Gordon, senior physician of Baycrest Terrace, will discuss **Your Parents' Health; Concerns and Responsibilities.** For reservations, call 789-5131, ext. 410.

FOR SINGLES

The total Living Group (40 and over) Chanukah latke party and dance is scheduled for 8 p.m. Sunday, the 16th, at Beth Emeth Bais Yehuda, 100 Elder St.

The University Graduates Club Chanukah party is also on Sunday, the 16th, at 9 p.m. at 120 Torresdale Ave., party room.

The North-East Jewish Community Services Single Parents group general meeting is on Wednesday, the 19th, at 8:15 p.m. at Hillcrest Public Library, 5801 Leslie St. Program includes a talk on **Enriching Our Jewish Family Life** with Rabbi Steven Garten plus a Chanukah celebration. For information, call 493-8866.

DEADLINE REMINDER

As there will not be a Dec. 27 issue, the deadline for material for the Jan. 3 issue (that is for events occuring from Jan. 3-10) is Thursday, Dec. 20, at noon. If you wish to phone in the items, I will be at my desk Wednesday and Thursday (by noon please), the 19th and 20th.

Canada's ethnic food traditions chronicled

By SHELDON KIRSHNER

TORONTO —

The connection between food and culture is one of those obvious relationships that usually escape the notice of gourmets and gourmands alike. The tantalizing power of a good table is such that the cultural implications of latkes, sauerbrauten or humos are lost in the pleasurable act of eating.

Thelma Barer-Stein, a London, Ontario, dietician-cum chef, had always been aware of that relationship, even though her kitchen companions had never given it a thought. With missionary zeal, she wrote a book about the subject and submitted it to a publisher. He rejected it. She tried again. Another rejection.

Until McClelland and Stewart published **You Eat What You Are: A Study of Canadian Ethnic Food Traditions** ($19.95) recently, the 1,000-page manuscript had been turned down by a grand total of 32 publishing houses. And McClelland and Stewart themselves published it only after they had determined that it was a unique work.

"Previous books have touched on the food-culture link, but mine is the first to examine it in depth," she says.

If the book is so original, why did 32 publishers pass it over? "It was a brand new topic and they thought it risky to enter a new field. Publishers would rather stick to popular, well-known topics with a built-in readership."

Ms. Barer-Stein, a native of Vancouver, spent five and a half years on **You Eat What You Are,** consulting some 500 sources in a variety of languages, so as to do justice to Canada's 100 odd ethnic food traditions.

She says she was not discouraged by publishers' rejections. "It was so swept away by the idea of my book. Someone, somewhere, would find it useful."

In **You Eat What You Are** — a book of encyclopedic proportions — Ms. Barer-Stein explains why food habits, more than any other ethnic tradition, are the most progressively retained within the Canadian mosaic. She observes meal patterns, cooking methods and customs for celebrating special occasions, focusing on the use of specific fruits and vegetables, dairy porducts, fats, beverages, meats and protein alternatives, breads and cereals.

"Food is much more than a tool of survival," says Ms. Barer-Stein, who holds a bachelor of home economics from the University of British Columbia and an MA in education from the University of Western Ontario. "Food is a source of pleasure, comfort and security.

"But food is also a symbol of hospitality, social status and has ritual significances. What we select to eat, how we prepare it, serve it and even how we eat it, are all factors deeply touched by our individual cultural inheritance."

A good example as any are the rules of kashruth, she explained. In a way, Jews are defined by what they eat, and kashruth reinforces Jews' ethnicity.

Ms. Barer-Stein, who has taught gourmet cooking and hosted a London TV program on cooking, claims that the kosher kitchen is the most complex in the world, primarily because meat and dairy products must be separated.

Despite the restrictions kashruth imposes on a cook, she herself has no trouble balancing religious dictates with culinary strictures, preparing all her meals in kosher-style fashion.

In writing the book, she learned much that what she hadn't known before. Among her discoveries: gefilte fish and cholent, contrary to myth, are not authentically Jewish foods. Gefilte fish is a variation of a 5,000-year-old Chinese soup, sans matzah meal, while cholent probably originated in ancient Egypt.

It is her view that a person can learn how to prepare the cuisine of any nation, provided he masters the three basic elements of cookery: technique, presentation and seasoning.

In terms of difficulty, the hardest techniques are the rolling of strudel and phyllo dough, the slicing of Japanese food and the boning of chicken in French cooking.

"Unquestionably, the most artistic manner of presentation is in Japanese cooking, though upper-class Moroccan food is exquisite as well. The things the Moroccans do with vegetables and grains is most unusual."

As for seasoning, East Indian food contains the most complex array of spices and herbs, with British and Scottish food the least.

Her own tastes are cosmopolitan, but her favorite ethnic foods are Austro-Hungarian and Greek.

She developed a taste for Austro-Hungarian food from her parents, who lived in Vienna before immigrating to Vancouver many years ago. An accountant by profession, her father became a delicatessen store owner in Vancouver.

But it wasn't just another delicatessen, she says. Father Michael and mother Fanny made everything sold on the premises. They even cured their own meat. "I grew up in that store, and I've been eating good food all my life."

Ms. Barer-Stein's yen for Greek food is understandable. "I like their phyllo pastry and their unusual vegetable dishes. I have a deep respect for Greek food, which is the foundation for Mediterranean cooking. It is the basis for Turkish, Macedonian, Bulgarian and Armenian food."

At home, Ms. Barer-Stein often hosts elaborate dinner parties for her friends, and often, she spends three or four days preparing a feast. She even bakes her own bread. Not many people invite her to their homes, probably feeling intimidated by her expertise and knowledge. She regrets that. "All I ask for is a slice of good bread and a cup of tea. I'm not critical."

She and her family don't eat out much. "When we do, I feel I could make it just as well, if not better, and save money."

Asked whether North Americans eat well, she says that their diet is too high in fat and too low in vegetables. "We need to take a tip from the Israelis and eat more grains, vegetables and fruits. Instead of sour cream, eat yoghurt. Put cottage cheese instead of cream cheese on your bagel. Cream cheese has a 35% butter fat in it, compared to about 11% for cottage cheese.

"It isn't necessary to eat meat once a day, and we should all eat less, and be more concerned about the nutritional aspect of our diets."

Surprisingly, **You Eat What You Are** may be her last book on food. "I'm moving out of the food area and into adult education. I've satisfied my curiosity and leave the rest for someone else," she says.

However, she may finish a project she started long ago, a book about cooking techniques. "If there's a demand, I'll do it." And, if enough readers ask for it, McClelland and Stewart may publish a glossary they were forced to delete in **You Eat What You Are.**

At the present, she is pursuing a doctorate in education and multiculturalism at Toronto's Ontario Institute for Studies in Education, hoping that the combination of a third degree and a published book will enable her to lecture on culture and food, and on adult education, at the university level.

Certainly, she does not stand to profit by **You Eat What You Are,** which could be a best seller. All her royalties will go to the Canadian Dietic Association's scholarship fund. She agreed to donate her royalties to a charitable foundation when she accepted a Wintario grant on behalf of McClelland and Stewart.

"I won't make money from the book, but I hope that the Canadian academic world will recognize it for what it is," she explains. And if recognition leads to a university post, all the better.

(Plum Studios photo)

Ethnic food authority Thelma Barer-Stein.

...about people

This Sunday, the 16th, New York-based Chassidic singer **Mordechai Ben-David** is appearing in concert at 8 p.m. at Seneca College Minkler auditorium together with the Shema Kolenu Band directed by **Zale Newman** and backed up by a nine-piece orchestra directed by **Rick Kardonne.** Producer is **David Golding.**

* * *

Israeli artist **Shlomo Schwartz** opens his one-man show this Wednesday, the 19th, at Northern District Public Library, 40 Orchard View Blvd. In town until January when he returns to Israel to prepare for a show in Tel Aviv, the artist is exhibiting about 35 pieces — works on paper and oil paintings. The show runs to the end of the month.

* * *

Camp Moshava, the summer camp of **Bnei Akiva** youth movement, recently hired a new camp director. He is **Tom Jutcovitch,** teacher of natural sciences at Toronto's Community Hebrew Academy. Well-known to parents of the day school system, he has also been active in youth programs both at CHAT and the Borough of Etobicoke. If you would like to find out more about the camp, the number is 630-7578.

* * *

Irving Kalushner has been appointed editor of the "Queen Street Quarterly." An experienced science editor for "The Scholastic" press, he will be responsible for a journal of community-based psychiatry to be published by the Queen Street Mental Health Centre.

* * *

Harry Solomon, a long-time Baycrest volunteer, was honored recently by the Independent Order of Oddfellows of which he is a member. He received the Meritorious Medal for "continued loyal service." Only four other such awards have been made, and Mr. Solomon is the first Jewish recipient.

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Organizations and People

The material in this column was supplied and space purchased by the United Jewish Appeal.

sparks from the torah

By RABBI MEIR GOTTESMAN

Parshat Vayeshev/Chanukah 5740
Weekly Halacha: On Friday, Chanukah candles should be lit before the Sabbath candles, and must burn at least an hour and a half.

The greatest Chanukah candles are righteous people. A soul that is pure sheds enormous light.

For a while, two brilliant scholars Reb Tzvi of Volozhin and Reb Yosha - Ber Brisker, shared the teaching duties in the renowned Volozhiner Yeshiva. Each scholar had his own approach to studying Talmud, and soon the school was divided between followers of the two giants. The differences threatened to split the Yeshiva and it was decided that a council of great sages decide in favor of one or the other.

One of those chosen to arbitrate was Reb Velveler, the Vilna Maggid. He told his colleagues: "Each week I give a **drasha** on the parsha, and to make my point, I pit good against evil. Starting with Breshit, I have no problem. First it's Abel against Cain--, then it's Noah against the wicked generation; then it's Abraham against Pharaoh; then it's Abraham against Sodom; then it's Jacob against Esau...always good against evil.

"But when I get to Parshat Vayeshev, with Joseph against his brothers, I have to stop. Because both Joseph and his brothers were tzadikim, they both had their approach to serving G-d so who can call one or the other evil? The same here...both men are Gaonim, scholars; each approach has merit. Who's to decide one against the other?" (Fun Unzer Alten Oitzer).

There are many approaches to serving G-d and many ways of approaching Torah. But as long as they don't negate Torah, as long as Jews are encouraged to observe mitzvahs, rather than change or negate its eternal laws, **allu v'allu divrei Elokim Chaim**...each are words of the living G-d!

* * *

Poor Joseph...his brothers were fiercely jealous of him.

V'hu na'ar... He was a lad..." The commentator Rashi asks the question, "Why is he called a lad, after all, he was already 17? But it teaches that he used to do childish things like arranging his hair and fixing his eyes to appear handsomer..."

What a strange interpretation for Rashi to say! What bothered Rashi that he says those things about Joseph? Because he is called a lad? But years before, when Abraham went to sacrifice Isaac and Isaac was already 37 years old, Abraham also called Isaac a lad? So why does Rashi have to give that strange commentary?

But it shows...it's not strange that Abraham called his own son a "youth." For a father, a son is always a "youth"--always a child. But when the Torah called Joseph a youth--we wonder why. And so Rashi gives his answer.

Unfortunately, though, it is not always wise these days when parents think of their children as "youths" when they grow up. This writer has recently spoken to a number of parents who have trouble relating to their children in their late teens, or in their 20s. "They won't listen to my advice," they complain.

But part of the problems is that they don't realize that their "youths," their "babies," their "n'arim" have grown up! You cannot command children after a certain age. You have to inspire and motivate them.

The only way to stay one with our children is when, like Jacob and Joseph, we spend our time with them, not trying to figure out what new treats to give them, but teaching them our Jewish way.

* * *

Our children have to learn from our mistakes.

An old woman was listening to the Torah reader as he described how Joseph went out to his brothers, they kidnapped him, and threw him into the pit.

"Tsk, tsk," she said, "foolish boy. Last year he went to the same brothers and they also kidnapped him, and this year he goes back to them. Doesn't he ever learn from his mistakes!"

Shabbat Shalom, a frelicha Chanukah.

(Sol Ziderberg photo)

Rev. Roland de Corneille, M.P., was the second speaker in the Arthur Siggner Memorial Fund lecture series. Some of those who attended were [from left] Rabbi Erwin Schild, Glenda Siggner, Lou Kuchar, Ruth Siggner, Rev. de Corneille, Morton Signer, Lou Enchin and Samuel H. Cohen. The lecture series was held at the Adath Israel Synagogue. Schild, Kuchar and Enchin are trustees for the memorial fund.

Embassy decision condemned

By BEVERLEY STERN

TORONTO —

There is solid merit in moving the Canadian embassy from Tel Aviv to Jerusalem, but it is too important an issue to be thrown into the centre of an election, the Reverend Roland De Corneille, MP for Eglinton-Lawrence told a crowd of over 350 men, women and youth at Adath Israel recently.

De Corneille, who spoke on Jerusalem as an issue in religion and politics, was the second speaker to appear in the Arthur J. Siggner Memorial Lecture Series.

A key personality in the Jewish community, Siggner is well-remembered for his activities in the United Synagogue Youth movement as well as Jewish-Christian dialogue.

De Corneille, a pioneer of Jewish-Christian dialogue in 1962 for the Anglican Church, condemned the political motives behind Prime Minister Joe Clark's pre-election promise as well as the government's subsequent capitulation under Arab pressure to postpone the embassy move indefinitely.

"The political and economic dimensions have loomed too large in Middle-Eastern considerations to the exclusion of the religious and the moral," commented the Anglican clergyman who lived in France and the United States and came to Canda in 1951.

In reviewing the continuous historical settlement of the Jews in Palestine since their dispersion, he acknowledged that the Holy Land has always had a unique place in Jewish thought.

Quoting well-known Scriptures and customs, De Corneille, no stranger to Jewish crowds, repeatedly emphasized the centrality of Jerusalem in Jewish religion laws and history.

"Jewish history," he said, "was sacred history where politics and religion were inextricably bound together. If the political dimensions of forming a state were all that mattered for the Jewish people, it would have been easy to settle elsewhere."

De Corneille, a Phi Betta Kappa from Amherst University in the U.S., criticized those who only evaluated world events in terms of politics, economics and geography. The media is only beginning to realize the importance of religious dimension, he said.

In particular, he cited the re-awakening world of Islam as a religious force which was now complicating world problems.

Members of the audience, unusually large for a lecture, included such familiar workers in Jewish-Christian dialogue as Lou Ronson, president of the Canadian Council of Christians and Jews, Reverend George McClintock, chairman of the Christian-Jewish Dialogue in Toronto and Reverend Frederick Cross.

Members of the Jews of Hungarian Descent are shown at first of two telethons held recently. Seated is UJA chairman Armin Weiss. Surrounding him are from the left: Miklos Winkler, Tibor Stern, Eugene Jacob, Joseph Klein, Yossie Glatt, Mike Garay, Paul Elek, I. Farkas and Frank Guttman.

Meeting for sponsors of boat people

TORONTO —

An orientation meeting for sponsors of boat people will be held at the Jewish Community Centre, 4588 Bathurst St., on Tues. Dec. 18, commencing at 7:30 p.m.

Seymore Applebaum, co-ordinator of the boat people project for Jewish Immigrant Aid Services, suggests that sponsors bring their boat people with them. "The meeting will be conducted in Chinese as well as English," he said, "and should help the refugees understand better the Canadian way of life."

Sponsors will be able to share and discuss their experiences and social service workers will be available for consultation, Applebaum added.

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Zvi Garcy of Keren Hayesod has been in Toronto for the past couple of weeks, helping in the campaign. He spoke at a Major Gifts meeting at my home and discussed the high cost of the peace pact with Egypt. But, he pointed out — and it's something that should be emphasized in the campaign — no matter how great the cost in dollars, it's still only money and cheaper than losing lives in a war.

So when your UJA canvasser calls and asks for a 25% increase, please remember that what we are asking for is dollars to save lives.

Zvi reminded us that Toronto is the first community to run a 1980 campaign and stressed that "you will be setting an example for the worldwide Jewish community." So let's set a good example!

Earlier, **Dr. Meron Medzini,** also of Keren Hayesod, spoke to the UJA cabinet and told us that the people of Israel are going through the most trying period in their history and he called on Jews of the Diaspora to "bear with us and continue your support. We are going through difficult times but we are hopeful that we are on the path to recovery."

Dr. Medzini pointed out that Israel's exports totaled $4.5 billion in 1978, as compared with 30 million in 1948 — a good indication of the great industrial progress being made in the Jewish state.

* * * *

Alan Lerman got himself quite a turnout for an after-hours telethon at the Thrifty head office last week. Twenty-two young eager beavers did a bang-up job covering cards in both Men's and Women's Apparel divisions. The credit, Alan insists, is due to the super organization that went into it by his secretary **Marcia Friedlander.**

* * * *

Harry Binder's Societies division has begun to campaign in earnest during the past two weeks, with one meeting following another.

For instance, the Toronto Hebrew Benevolent Society has just about completed the canvass of the membership under **Joe Blum.** Joe, who is retired, is also covering cards in the general campaign.

Yossi Glatt's appearance as guest speaker at a meeting of the Ostrovtzer Society generated a great deal of excitement and reminiscences. Yossi, who is a former Torontonian now with Keren Hayesod in Israel, renewed childhood acquaintances dating back to the time when his father was the society's secretary.

The Ostrovtzer campaign this year is headed by a committee of four — **Harry Baigelman, Sydney Weinberg, Harry Fisher** and **Joe Snider.** Following the meeting, members helped to clean up cards at a telethon. President is **Louis Starkman.**

Harry Binder was the principal speaker at the opening meeting of the Ozrower Society. UJA chairman **Stan Rosen** has asked his fellow members to extend themselves in the 1980 campaign.

Reuben Madesker presided at a luncheon meeting of the Farband of Lithuanian Jews and the Massada Chapter. He shared the dais with new UJA chairman **E. Abramovitch** and co-chairman **Sam Rappaport. Col. Jacob Monbaz** was the featured speaker.

Newly appointed overall chairman of the combined branches of the Labor Zionist Alliance, **Dr. Les Hurwitz,** reports healthy UJA activity among the membership. As usual, **Al Schelberg** was the first to complete his branch canvass. The largest LZA branch, headed by **Max Caplan,** with assistance from **William Leibach** and **Reva Simon,** is just starting its campaign, as are those under the chairmanship of **Al Cohen** and **Harry Naiman.**

The importance of funding local needs was stressed by president **Harry Ferens** at a very well attended (more than 200) luncheon of the Zaglembier Society which **Zvi Garcy** was invited to address. At least 75% of the cards were covered by UJA chairman **Henry Yoskovich,** with able assistance from **Arthur Pomocnik** and **Fred Nusynowicz.**

Zvi Garcy also spoke at a luncheon meeting of the Tzosmerer Society. President is **Chil Elbaum** and UJA co-chairmen are **Joseph Israel** and **Elias Teitelbaum.**

Harry Binder filled a dual role at the opening meeting of the New Jewish Fraternal Association. He appeared not only in his capacity as overall UJA Societies chairman, but as chairman of the NJFA, in which he is assisted by **Morris Gebien. Yona Gazit** was guest speaker.

* * *

CANVASSER OF THE WEEK: This week we have two! They just happen to be sisters and just happen to be the daughters of UJA Thursday Morning Club regular Charles Anthony. We don't blame Charles for bursting at the seams with fatherly pride. **Debra** is chairman of the Young Adults

DEBRA

KAREN

division and **Karen** more than knows her way around with a pledge card. Glad to have you aboard Anthonys--juniors and senior!

New understanding

Sen. John Warner (R. Va.) feels that, as a result of the Iranian crisis, Americans have developed a new understanding of Israel and its problems.

Speaking before more than 500 corporate executives and guests at a State of Israel Bond dinner at which sales of over $2.3 million in Bonds and other instruments were reported, Warner said, "The Iranian crisis has brought Americans together in patriotism. It is beginning to unite the Congress behind a strong national defense of which Israel is an integral part. We have developed a new empathy with Israel because of its courage and because it faces dangers constantly. We are learning, as Israel has learned when faced by terrorists, no nation can surrender to terrorism."

REPORT FROM ISRAEL:

With each new trip I take to Israel, my awareness of the problems of the country and the needs that must be met, is heightened. This past UJA mission served to reinforce the sense of urgency for Diaspora Jewry to meet those needs in a collective partnership.

--Don Rafelman

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Organizations and People

Holocaust program touched CBC radio producer, novelist

The sky is covered with bloody clouds, and I am frightened when I see it. Where do those clouds come from . . . Don't you know? They come from the seas of blood. These seas have been brought about by the millions of Jews who have been captured and who knows where they are? We the children of all Europe are the bleeding clouds, and from the seas of blood have we come.

– From the diary of Moshe Flinker.

By SHELDON KIRSHNER

TORONTO —

Seasoned radio or TV producers rarely get emotionally involved with their work. Detachment usually triumphs over involvement. A little distance enables a producer to gain perspective on his subject, or so it is usually thought.

Tony Aspler, born in London on the eve of the Holocaust, was in a detached frame of mind when he undertook to produce "Echoes of Children", a CBC radio documentary for MOSTLY MUSIC on children who perished under Nazism.

He had never done a program on the Holocaust, partly because he thought it might be too painful a topic to handle. But, having accepted the assignment, Aspler was determined not to be sucked into its emotional maelstrom.

The documentary, marking both the Year of the Child and the 40th anniversary of the Holocaust, was constructed around a cantata composed by Ben Steinberg, a Toronto composer, and around excerpts of diaries, prose and poetry written by Jewish children who died in the war.

The cantata was recorded at Beth Tzedec, with over 1,000 persons in the audience. It had been commissioned by the Canadian Jewish Congress and the Arts Council of Toronto. Aspler was moved by its evocative sounds, but he was shaken to the core when he heard excerpts of Moshe Flinker's wartime diary.

"I wept when I heard that passage," says Aspler, a novelist and wine fancier by avocation. "It was an apocalyptic vision this boy had."

"Echoes of Children," broadcast earlier this year, was indeed powerful, and Aspler and his co-producer, Richard Coulter, won the Gabriel award for their effort. The award is for outstanding achievement in creative religious programming.

Ever since then, Aspler, 40, has had Moshe Flinker on his mind. "A lot of people are familiar with the diary of Anne Frank, but few know about Flinker's diary," he says. "It's very rich in humanity. A quite remarkable human being he must have been."

Aspler, a graduate of McGill University and Dublin's Trinity College, would like to turn Flinker's diary into a radio documentary. If his bosses approve the project, he won't start doing it for at least another year, as Aspler is now in the midst of working on an ambitious Africa series.

Slated for broadcast next autumn, it will consist of 20 hours of programming on the political, cultural and artistic life of the continent. Aspler will be in charge of the central and francophone regions. "It's an enormous project in terms of logistics and planning and it will be an event," he says.

To research the wide-ranging subject, Aspler will travel to Africa and spend about six weeks there.

If he has his way, the Africa series may well concentrate on culture rather than politics, since he is a specialist in musical programming.

He joined the CBC in 1961 as a press officer following post-graduate work in English drama at Trinity College. Leaving Montreal, he went to London, where he was hired by the BBC as a writer for Radio Times.

Aspler wanted to get into programming but couldn't because he lacked experience. To obtain it, he quit his job and became a freelancer, contributing items to the BBC, CBC, Australian Broadcasting Commission, the South Africa Broadcasting Corporation and NBC.

In 1967, responding to the Six Day war, he travelled to Israel as a volunteer. Besides toiling as a kibbutznik, he started a radio show for volunteers on Kol Israel. "I enjoyed my time there. It was super."

In 1973, while living in London, he landed a CBC contract, doing arts and current affairs programs. Two years later, he became a staffer, and in 1976, he moved to Toronto with his British wife and children to become executive producer of **The Eric Friesen Show.**

Since then, he has done specials on the 1978 International Tchaikovsky Music Competition and the sixth Leeds International Pianoforte Competition, and has produced CBC's stereo repeat series, **Once More From The Top.**

(CBC photo)

Radio producer Aspler at work.

But Aspler is more than a producer. He is a writer, having published **The Streets of Askelon,** a novel about Brendan Behan's North American tour, and **One of My Marionettes,** a love story-cum thriller.

Today, he collaborates with Gordon Pape, publisher of Canadian Weekend. They have just written a thriller set in the Middle East entitled **The Scorpion's Kiss.** "It's a book about reconciliation, and the main characters are Israeli and Egyptian intelligence men who embody the aspirations of their respective countries."

In the future, they hope to write a novel about wine. This is bound to be a labor of love, since Aspler is a wine connoisseur. He stocks 300 bottles in his wine cellar. "My favorite was a Musigny 1964, a Burgundy wine, which I opened when my son was born. It was the finest bottle of wine I have ever had."

Aspler also intends to write a novel about dissidents in the Soviet Union, but this one will be a solo effort, he says.

Speaking of his partnership with Pape, Aspler says: "We write books only about places we want to see." Last summer, for example, the duo visited Egypt, roaming the country for three weeks. "We think up plots together and produce a blueprint. Then, we each do part of the work."

He met Pape in London when the latter interviewed him following the publication of **The Streets of Askelon.**

"Economically, it's worth writing books," Aspler notes, "though my wife, Brenda, has taken up quilting in self-defence. I do all my writing from eight to eleven at night. What she does is a work of art. What I do is purely commercial writing."

In his spare time, Aspler plays a mean game of squash, collects wine books and autographed books. In London, he belonged to a liberal synagogue, but in Toronto Aspler remains unaffiliated.

Syrian Jews denied emigration and many basic civil liberties

By VIVIEN SHARON

TORONTO —

The Jews of Syria are slowly being annihilated with the denial of all civil liberties, Marianna Grinblat, spokesman for the National Committee for Jews in Arab Lands, Canadian Jewish Congress, told Shaarei Shomayim Congregation's Friendship Club recently.

"Syrian Jews are not allowed to emigrate nor apply for a visa," said Mrs. Grinblat, an active member of the committee for five years. This makes their situation even more tenuous than that of Russian Jews, she stated, many of whom are permitted to leave for Israel.

Today, about 4,500 Jews live in "Jewish ghettos" in either Damascus, Aleppo or Qamishli, near the Turkish border. Prior to 1948 there were 40,000 and at the turn of the century, 100,000 Jews. "They merely disappeared," was he comment.

In her address, she cited manifold economic restrictions imposed on Syrian Jews:

"Bank credit is denied, nor can they sell property or engage in foreign trade. Jews are prohibited employment in government services or public corporations. All foreign money must be accounted for and goods are available only at enormously inflated prices."

Mrs. Grinblat pointed out that, only in extenuating circumstances, can Syrian Jews leave the country. "They can seek a temporary exit visa for several weeks," she explained, "and only to visit relatives or seek medical treatment."

In order to leave, however, they must leave behind 25,000 Syrian pounds (about $7,000 U.S.) as a bond, ensuring that they return by a stipulated date.

During the presentation, **The Last Ghetto,** a 30-minute film produced in Israel by Du-Ko Film **Productions Inc.,** was shown. A sombre film, it illustrated the macabre existence of Jews in Syria and their suffering. "We're like the dead and forgotten; we live like prisoners," said a Jewish woman in the film. "we walk like silent shadows."

There is no fgreedom for Jews to travel — not even within Syria, declared Mrs. Grinblat, mother of three children, aged eight, six and three. They can only travel some 3 miles beyond the limits of their home towns.

Three Jewish day schools remain: two in Damascus and one in Aleppo, yet many of the teachers and pupils are Palestinians. Most Jews don't attend university since entrance exams are held on Saturday, thus prohibiting observant Jews from writing. (The majority of Syrian Jews are observant.)

"The only thing that keeps them alive is their faith in God," declared Mrs. Grinblat, who is on the Board of Governors at Beth Sholom Synagogue. "There are very few religious books and objects left."

In 1973 the Dr. Ronald Feld Foundation, sponsored by Beth Tzedec Congregation, was formed to carry on the work laid down by the late Dr. Ronald Feld on behalf of Syrian Jews. His wife, Judy Feld Carr, has since assumed the leadership of the foundation.

Interviewed by The Canadian Jewish News, Mrs. Feld Carr said thousands of dollars worth of religious items and books have been sent over the years. "We send the finest of everything: tallesim made of Turkish wool, tefillin, encyclopediae, prayer books, copies of the Gemorah and Mishnah, and enough kipot for all male children and their fathers." Financial aid for the poor is also sent.

Judy Feld Carr, who is chairman of CJC's national committee for Jews in Arab lands, appealed to the Toronto Jewish community for financial support. Donations are to be sent to the Dr. Ronald Feld Foundation, c/o Beth Tzedec Congregation, 1700 Bathurst Street, or call 781-3511.

She urged Toronto Jews to write to Ron Atkey, federal minister of manpower and immigration and Flora MacDonald, minister for external affairs, on behalf of David Bukai and David Kabariti, two Jews who were caught last April while trying to escape. Both are presently in prison in Damascus.

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'Generation to Generation' examines life of Jews in contemporary Eastern Europe

Jeff Cipin films only remaining daily minyan in Poland in a Wroclaw synagogue.

TORONTO — During the past six months two young Toronto filmmakers have been researching the history and present conditions of the Jews in Poland, Hungary and Czechoslovakia preparing for their television production **Generation To Generation.**

Jeff Cipin, originally from Edmonton, and Rebecca Rotenberg have been working together since they studied film at York University. After graduating they formed Horizon Film Productions, a company committed to the production of high quality Jewish films. "Film as an educating tool has yet to be exploited by Jewish educators. Our goal is to make good films about our history, tradition and culture," said Ms. Rotenberg.

After conducting several months of historical research in Toronto Ms. Rotenberg spent the month of July touring Czechoslovakia, Poland and Hungary. Her first hand encounter with Jews, both young and old, became crucial in gaining the confidence and trust they later placed in her when she returned with the film crew in October and November. Both Cipin and Rotenberg found that because of the Eastern European overwhelming desire to have their voice heard in the West filming **Generation to Generation** was personally rewarding and highly successful.

Yet their excitement was often tainted by the ironic realization that attempts to perceive the past are more predominant than any efforts to ensure an ongoing sense of Jewish continuity in Eastern Europe.

"It is a remarkable testimony to the resiliency of the Jewish spirit, that 35 years after the madness of Auschwitz we can still see Yiddish theatre performed in Warsaw, eat in a kosher restaurant in Prague and witness young men stydying at a rabbinical seminary in Budapest," Cipin said. "But you can't help wondering who will be their congregants in the years to come."

In making **Generation To Generation** both filmmakers hope to document and memorialize the remnants of the rich and fascinating past which was destroyed by the Holocaust.

Also, they want their audience to consider the problems facing the vanishing Jews of Eastern Europe. "It may be very difficult to believe in the existence of the seeds that will be necessary to replant what eventually may grow into a form of Judaism well suited to the needs of Eastern European Jews. But after meeting many young Jews so eager to embrace the heritage of their forefathers, it is just too cruel to abandon our hope in such a miracle," Cipin added.

Cipin and Rotenberg begin editing the film this month and they hope that **Generation To Generation** will be completed by April.

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New PLO documentary shows the Israeli side of bitter Arab-Israeli conflict

NEW YORK [ITA] — The PLO, an independently produced Swiss film documentary on the terrorism of the Palestine Liberation Organization, was screened here this morning at the Anti-Defamation League of B'nai B'rith headquarters after the United Nations rejected Israel's request to screen the film in the Dag Hammarskold Auditorium at the UN building.

The PLO was Israel's "answer" to the UN-produced film **Plestinians Do Have Right** — a PLO version of the Arab-Israeli conflict — which was shown at the UN as part of the Palestin Day celebration.

The UN-produced film cost the UN $80,000 and was authorized by the General Asembly's committee on the exercise of the inalienble rights of the Palestinian people.

The PLO was purchased by the Israel Mission to the United Nations and will be distributed to different groups and organizations in the United States and elsewhere. The 26-minute film documents major acts of terror, murder and sabotage perpetrated by the, with brief interviews with experts on terrorism, among them former Israel UN Ambassador Chaim Herzog. The film stresses that PLO terrorism is indiscriminately aimed at civilians and that its victims are people of all nationalities as well as Jews and Israelis.

Asked by reporters if he was "happy" with the film, Israel Ambassador Yehuda Blum told reporters he thought "there is much more to be said" on the issue and that an in-depth analysis of the reasons and results of PLO terrorism would require a longer film. He also said the film failed to show that the PLO was the initiator of seizing diplomats and hostages and executing them.

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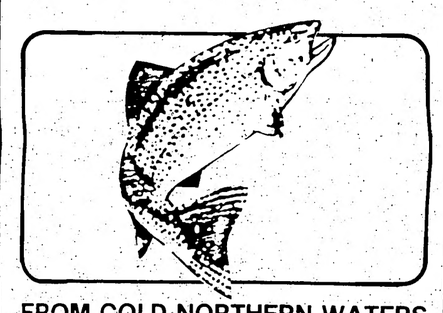

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עובדתון: מכון קרן התרבות

מלחמתם של החשמונאים לחופש:

בזמן שלטונו של המלך אנטיוכוס אפיפנס בסוריה, היונים הסורים השתלטו על ארץ ישראל. מטותם היתה יותר דתית מאשר מדינית, כיוון שלא רצו לנשל את בני ישראל מעל אדמתם. הם פלשו ל-ירושלים, העמידו בה חיל מצב והחליפו את עבודת ד' בבית ה-מקדש בעבודת האלילים שלהם. כמו-כן שוטטו קלסגי היונים בערי ישראל הקימו בכמה מקומות מזבחות לאליליהם וכפו על ה-יהודים להקריב עליהם קרבנות וכן גזרו לא למול בניהם, לא לשמור את השבת ולהפר כל ברית עם ד'. מספר יהודים נסו אחריהם, החלו לדבר יונית, ואף לקבל מ-נהגי דתם. בחוגי ישראל קראולהם "מתיונים", אולם מרבית בני העם פתחו במרד. בכפר מודיעין שבהרי יהודה, בין ירושלים ויפו, ישב כהן ישיש, מתתיהו בן יוחנן. ה-חשמונאי. היו לו חמשה בנים - מלמדי מלחמה ואוחזי חרב. הגבור והחכם שבהם היה יהודה, הידוע בכנויו "המכבי". מתתיהו הכהן הזקן, הרים את נס המרד, כאשר באו שליחי המלך היוני אל הכפר מודיעין ודרשו מאת מתתיהו, הג-דול שבנכבדי המקום, ומשאר הת-ושבים, להקריב קרבן על מזבח זאוס האליל, ואחד ה"מתיונים" עמד לשמש דגם לאחרים והעלה ח-זיר, קרבן על המזבח, לא יכל היה הזקן להבליג על קנאתו ל-אלהי ישראל, קם והרג את הבוגד. היה זה צעד ראשון למרד. בני מתתיהו הבינו שהיונים יבואו להתנקם בהם ועל כן מהרו לארגן צבא מרד ויצאו אל ההרים להתאמן בנשק וגם לארב לפלגות של צבא האויב. מתתיהו לא האריך ימים ולפני מותו מסר את הפקוד לבנו יהודה המכבי. בחכמת האסטרטגיה ובגבורה נפלאה נלחם יהודה ב-יונים, שהיו פי כמה וכמה חזקים יותר ממנו, מצוידים בנשק סוב, ברכב ובפרשים. לאחר מלחמות קשות במשך שנתים נצחו יהודה המכבי וצבאו את חיל היונים וגרשום מירושלים. היה זה בשנת שלשת אלפים חמש מאות תשעים ושבע לבריאת העולם, שהן 164 לפני הספירה.

מערות סתר נתגלו בין קיבוץ להב ואמציה:

לאחרונה נתגלו באזור חורבת נקיק, בין קיבוץ להב ואמציה, מערות סתר הקשורות ביניהן ב-מינהרות תת-קרקעיות אוכוכות, ולפי כל הסימנים הם מהתקופה החשמונאית וממרד בר-כוכבא. עד עתה נחשפו 8 מערות ולדעת הארכיאולוגים ימצאו מינהרות נוספות. חשיבותה של התגלית בזה שכעת יש בידי הארכיאולוגים לראשונה רקע ריאלי לאורח החיים של המורדים. במינהרות נמצאו חדרים רבים, חדר אחד שימש כ-נראה, כסליק לנשק ובו סימנים לדלת כפולה ובה שני פתחים, מקום לכד מים ו-9 בתי נורות, חדר אחד שימש כנראה כבית-כנסת או מקום ללימוד תורה, כמו-כן נתגלו המקומות והכלים לנטילת ידיים ומרתף גניזה. על הדופן ב-5 חדרים נתגלו המקומות שבהן היו המזוזות בצורת פסים צרים החצובים במשקוף.

תותח חדש:

התעשייה האווירית הישראלית פיתחה תותח דו-קני בקוטר 30 מילימטרים. הוא מיועד להגנת ספינות מפני מטוסים, התותח ניצב על סיפון כלי-שיט מכל הסוגים, אך אפשר להציבו גם על רכב קרבי. עם זאת הוא מיועד בעיקר לספינות מהירות.

נפתח בית-ספר עברי יומי חדש בטורונטו לשנת הלימודים הבאה:

מכון קרן התרבות העברית שמח להודיע על פתיחת בית-ספר עברי יומי על-שם ב.ז. הרצל. מסרותיו של בית-הספר, לימודי יהדות ו-ישראל ולימודים כלליים. לרשות בית-הספר יעמוד צוות של מחנכים ומורים מוסמכים. כיתות המורכבות ממספר קטן של ילדים ושכר לימוד נמוך בהשוואה לבתי-הספר האחרים בעיר. בדבר פרטים נוספים נא לפנות למר י. קלינגר טלפון: 787-0197.

Anug tells Winnipeg gathering difficult to predict Iran outcome

By ABRAHAM ARNOLD

WINNIPEG — Yeshayahu Anug, Israel's new ambassador to Canada, came to Winnipeg last week (November 28) on his first formal visit outside Ottawa. He was the guest speaker at the annual meeting of the Winnipeg Jewish Community Council.

Commenting on the situation in Iran Mr. Anug pointed out that for the first time a Middle East problem is "projected to the outside world which is not directly connected with the Israel-Arab situation."

Speaking to some 200 people at the Rosh Pina Synagogue the ambassador warned: "It is difficult to know if the U.S.-Iran confrontation will end in a catastrophe or will peter out into nothing.

"Whatever happens the world will be different after this episode is concluded," he said. "Of course the idea of appeasing the Arabs will come back but it will probably be less harmful.

"The main result of the Iranian crisis," Mr. Anug suggested, "will be to accelerate the process of developing an independent oil economy in this part of the world to emancipate the world from dependence on Arab oil."

Turning to the situation in Israel Mr. Anug expressed optimism even though "not all aspects are optimistic."

He voiced his firm belief "in the solidity of the Israel-Egypt peace process" which he called "a revolution in the Middle East." The continued opposition of the other Arab states and the Soviet Union "gives greater credit" to those who are maintaining the effort for peace.

"A new reality of stability in the Middle East is coming from Israel and Egypt in contrast to the Islamic unrest elsewhere," the Ambassador declared. He was convinced that more Arab countries will eventually join the peace process, "especially those who favor Western influence."

"You may be worried about Israel's internal situation," Mr. Anug commented, "but this is democracy in the extreme. We have even more opinions than political parties."

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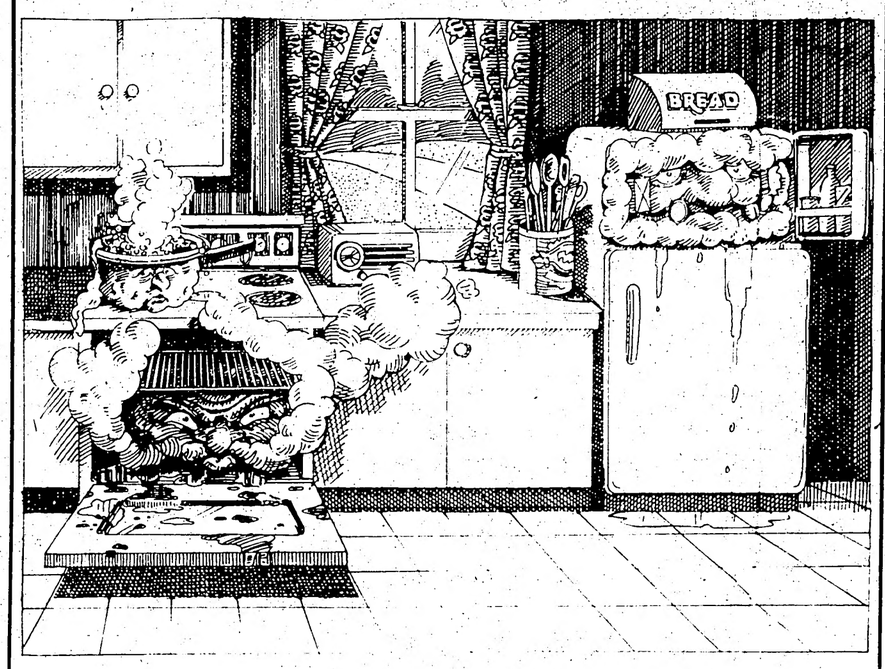

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Gesher Foundation

Group chooses a new director succeeding founder Dan Tropper

JERUSALEM — Avraham Infeld, has been chosen as the Director General of the Gesher Foundation in Israel.

In 1959, at the age of 16, Infeld made Aliyah with his family from his native South Africa. After completing a B.A. in Jewish History at Hebrew University, he went on to study law at Tel Aviv University. In 1970, Infeld and Mordechai Bar-On, Chairman of the Youth and Hechalutz Department of the Jewish Agency, created the Educational Institute for Zionism (The Machon). This two five-day retreat program helps students grapple with basic questions of Jewish identity. This work prepared Infeld for his appointment in 1973 to the Jewish Agency office in London where he was director of the Youth Department for all of English-speaking Europe. His responsibilities included overseeing the activities of all the Zionist youth organizations.

Three weeks after Infeld's departure, the Yom Kippur War broke out. In its aftermath the Israeli Ministry of Education was forced to realize the importance of emphasizing and raising the level of Jewish consciousness within the education system. As a result, they expanded the Machon into 12 institutions, where 40,000 youngsters have participated annually in Jewish identity seminars.

When Infeld returned to Israel in 1976, he was approached to head this enlarged program. Upon the recent merger of the Machonim with the Gesher Foundation, Infeld was invited to serve as the director of the Gesher Educational Affiliates. This important reorganization has formed the largest body involved in Jewish identity programs outside the Israeli government. Gesher, continuing to use a multidimensional approach, reaches students through its David Schoen Institute for Creative Jewish Education, the Seminar Retreat Program, Jerusalem Productions, and now, the Machonim.

Infeld succeeds Dr. Daniel Tropper, founder and past director of Gesher, who is currently serving as special assistant to the Israeli Minister of Education and Culture.

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Norman Brownstein, 12, practices the Tel Aviv to Jerusalem jump for the Maccabiah Day this Sunday at 1 p.m. at the Jewish Community Centre [Northern Branch]. Eva Karpati, of the JCC physical education staff, looks on. The JCC says children, of all ages, are invited to turn out for the event being sponsored by the Canadian Maccabiah Games Association and the JCC. There are free t-shirts and badges for all participants. The Maccabiah Day is being preceeded by a Chanukah Run for Freedom.

Worn-out Avital Scharansky keeps up battle to free husband

WASHINGTON [JTA] — Avital Scharansky, wife of imprisoned Soviet dissident Anatoly Scharansky, returned to Washington today appealing for continued support to help obtain her husband's release so that he can join her in Israel.

Looking worn from her ceaseless efforts for her husband's freedom, Mrs. Scharansky met with reporters at a breakfast at the National Press Club this morning, appeared on television and later was a guest at a reception at the Capital, hosted by Rep. Robert Drinan (D. Mass.), who she described as a "dear friend of our family."

The reporters received copies of her personal account of her life, entitled **Next Year in Jerusalem** which were Anatoly's last words when his trial ended in Moscow in 1977. The book, written with Ilana Ben-Joseph and translated from Russian by Stefani Hoffman, is the story of two young people who married for love and were separated because they are Jewish. Mrs. Scharansky emigrated to Israel in July 1973, the day after her wedding in Moscow. She has not been permitted to visit her husband since then.

Mrs. Scharansky explained the background of what she called the double standard the Soviets employ regarding dissidents. As an example, she said the Soviet government produced "the very aggressive" television film against Israel and Zionism that emphasized to the Soviet peoples "we have here in the Soviet Union soldiers of Zionism," meaning, she said, "persons like Anatoly, the Slepaks and Ida Nudel."

Mrs. Scharansky observed that "On the one hand, the soviet government makes an anti-Semitic atmosphere in the street and on the other hand it won't let them (the dissidents) out." She said that with the 1980 Olympic Games in Moscow only eight months away, Jews in the Soviet Union are saying, "we're afraid" that the round-ups and removals from Moscow and other cities that preceded the visit of President Nixon in 1972 will be repeated.

Mrs. Scharansky urged that letters from individuals and statements by officials be sent to the Soviet authorities to explain to the Russians in a "big public campaign" that in her special case "Anatoly is sick" and that other Jews want to emigrate, too. "In my husband's case and in general we must not only speak but do," she said.

Kreisky UN resolution may fail

VIENNA, [JCNS] — The Austrian Chancellor, Dr. Bruno Kreisky, has admitted that the latest events in Iran may have seriously reduced the chances of a proposed Middle East resolution which Austria intends to present to the current UN General Assembly.

This would be the first time that Austria has officially taken a Middle East initiative.

The resolution calls for the mutual recognition of Israel and the Palestine Liberation Organisation. It also mentions the legitimate rights of the Palestinians, but does not condemn the Camp David accord.

Austrian government circles have hinted that the PLO, in the near future, would formally accept this resolution. They expect Israel to reject it, but the Jewish State, according to Austrian sources, might eventually be induced to change its view.

The iniative was made at the request of "moderate Arab States and the PLO." Radical Arabs and the eastern block might reject it because of its failure to condemn Camp David. The American position is uncertain.

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U.S. needs Sinai bases

WASHINGTON [JTA] — Sen. Howard Baker of Tennessee, the Republican Senate Minority Leader and a declared candidate for his party's presidential nomination, wants the U.S. to "reassess" its Middle East policy in view of the Iranian situation and suggested leasing the two Israel-built air bases in Sinai to help protect its friends and allies in the area.

Baker said in a Senate speech yesterday, "Whatever the outcome of the tragic imprisonment of our diplomats in Iran, the U.S. must re-assess its prospects and the prospects of its allies and friends in the troubled Middle East."

He added: "It goes without saying in 1979 that it is imperative that our oil lifeline to that area of the globe be preserved. The stable governments that exercise authority in the region must have reason to believe that the U.S. can and will do whatever is necessary to assist them in maintaining the stability of their institutions."

Noting that "For many years the Sinai has been the site of some of the most impressive air bases in the world," Baker pointed out that "they are capable of handling" America's giant B-52 bombers. "Today, as a result of the impressive success of the peace process between Egypt and Israel," he said, those bases are to be handed over to Egypt.

Baker believes that "President (Anwar) Sadat might well agree that an American presence in this troubled are would be additional proof of the increasing firmness of the Egyptian-American relationship."

The Senator noted that "the economic rewards associated with such an American lease could be of substantial benefit to the Egyptian economy" and that "the oil-producing countries of the area would be well served by such a manifestation of the American will to do what is necessary to sustain both its alliances and its lifeline."

The two air bases in Sinai will be handed over to Egypt in 1981 in the final stage of Israel's withdrawal from trhe peninsula. By that time, two replacement air bases in the Negev are expected to have been completed.

Brazilian mayor denies PLO meeting

RIO DE JANEIRO, [JCNS] — Dr. Israel Klabin, Mayor of Rio de Janeiro, has denied a statement by Farid Sawan, the Palestine Liberation Organisation representative in Brazil, that Sawan had been invited to meet the Mayor and had accepted the invitation.

"As a Jew, I am not going to receive a man who represents an international organisation which has declared that its aim is to destroy Israel and also seeks my destruction," Dr. Klabin said.

In one of his public attacks against Brazilian Jews some weeks ago, Sawan described Dr. Klabin as a leader of "racist Zionism in Brazil."

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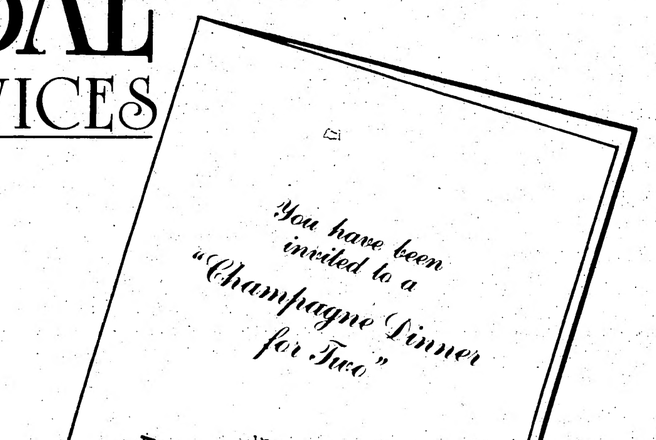

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LAST WEIZMANN VOLUME TO BE PUBLISHED

By SHELDON KIRSHNER

REHOVOT, Israel —
Chaim Weizmann, Israel's first president and for many years head of the World Zionist Organization, was a man of letters in more than just one sense of the word.

Besides being a famous chemist, author and renowned Zionist diplomat-cum fund-raiser and publicist, Russian-born Weizmann was an inveterate letter writer. It is estimated that this indefatigable man wrote 25,000 letters, in six languages, in the course of his lifetime.

Ten years ago, the Weizmann Institute of Science began publishing a 23-volume project of his collected letters under the title of **The Weizmann Letters and Papers.** By 1980, the last volume will be published. Until his death some years ago, Meyer Weisgal supervized the publication of Weizmann's letters. Barnet Litvinoff, a British historian, is now general editor.

The letters are housed in a wing of the Wix Central Library, in the Weizmann Archives, a relatively little known repository on this beautiful campus. Visitors who come to the Weizmann Institute often miss it.

In addition to Weizmann's letters and papers the archives contains numerous photographs of Weizmann, press clippings, medals, scrolls and other memorablia such as a sword he received from Juan Peron and the keys to Newark, New Jersey).

His voluminous correspondence, stored in a fire-proof vault maintained at a constant temperature, is arranged chronologically, beginning with his first known letter at the age of 11.

The letter, written in Hebrew to his teacher, says in part: ". . . we must support this society (the Society of Lovers of Zion, a precursor of the Zionist movement) which understands what lies before it and sees the evil threatening us, therefore the obligation rests upon us to establish a place to which we can flee for help . . ."

Chaim Weizmann — Israel's first president.

Although the archives contain many valuable letters from persons other than Weizmann, he himself was the main contributor.

"The letters relate to the building up of the Zionist movement," says David Moushine, executive vice-president of Yad Weizmann, the Weizmann Memorial Foundation. Weizmann travelled a lot, and in those days there was no TV. Instead, he wrote."

Moushine, who was once David Ben-Gurion's first secretary, is still in awe of the man with whom he was acquainted. "His personality filled a room. He had a certain aura about him."

Because of his prominent place in Zionist history, Weizmann has been the object of much historical research. "It may be stated with assurance that no human being, no political movement with which he has been associated, has been subjected to such ruthless examination," observes Litvinoff.

In his view, **The Weizmann Letters and Papers** are of the utmost importance. "We shall have recaptured here a saga: a man's character drawn through a chronicle of events in all their minutiae: defeats and achievements, vanity and humility, his dilemmas and frustrations and foibles, pride fallen, ambitions thwarted, hopes realized.

"The record embraces subjects large and small: two world wars, two Russian revolutions, the gestation of a slum in Tel Aviv, the drone of a speech at a Zionist Congress, the conquest of America for Zionism, rivalries in a basement laboratory."

Over the years, a procession of noted scholars has visited the Weizmann Archives, including Richard Crossman, Amos Elon and Matin Gilbert. This year, over 40 signed in.

"We get hundreds of requests each year," explains curator Nechama Chalom. "They range from those sent in by school children to those of well-known authors and historians."

She, too, knew Weizmann. "There was a time when I felt I knew what he was doing every moment of the day."

According to Moushine, Weizmann's articles and speeches will be published in one volume after the 23rd and final edition of **The Weizmann Letters and Papers** appears next year.

There are also plans afoot at the archives to inaugurate regular seminars on Zionism and Moushine says that the rather cramped display hall highlighting Weizmann's long career may be expanded within the foreseeable future.

Unlike some historical figures, Chaim Weizmann has not been consigned to obscurity.

Author of 'No Cheering in the Press Box' is a fountain of information on sports writing

By MURRAY MALKIN

TORONTO —
Growing up in the Marks Nathan Jewish Orphanage on the west side of Chicago wasn't exactly easy for the young lad. But by the time he was 14 years old, Jerome Holtzman knew he would eventually leave the Jewish ghetto to pursue his career as a sports writer.

He had to wait a couple of years before that occupation would begin, but only two weeks before his 17th birthday it all took hold when Jerome Holtzman started as a copy boy in the sports department of the Chicago Daily Times.

He was just a kid, but he'd already had two years of experience as a sport writer, by this time, because his high school — Crane Technical High School — published a newspaper four times a week.

Holtzman has now been writing sports for 36 consecutive years, since 1943, at the Times — which has since become the Sun-Times — and during that time he has had the opportunity to not only meet the great athletes, but also the great sports writers of the 20th century.

"I enjoyed meeting Mickey Mantle, Stan Musial and Ted Williams, but I was just as excited when I met Jimmy Cannon. I had read him since I was 14 years old," Holtzman recalled recently. In fact, Holtzman has probably met more of the old-time sports writers, and he probably knows more about them than any person in North America: he interviewed 44 of them for his fascinating book **No Cheering in the Press Box.**

The book, which came out in 1974, took Holtzman three years to compile. "It was a real labor of love," he told The Canadian Jewish News recently when he was in Toronto attending the annual winter baseball meetings. "I wanted 22 chapters, but I agreed to 18 because my publisher needed the material right away. A lot of people didn't realize that I interviewed 44 different writers, but I settled on the ones in the book for diversity. I didn't want too much duplication."

The final 18 in the book include Dan Daniel, Fred Lieb, Paul Gallico, Shirley Povich, Jimmy Cannon and Red Smith. What Holtzman did was to meet with these men, to chat, to interview, to talk about the golden age of sports and how they, as individuals, covered and perceived sports during these years.

When he was finished he had more than one million words of transcript to go through, to whittle down, to edit, and to finally put together in book form. He said eventually he was left with an average of 10,000 words for each man.

Holtzman, who is the Chicago correspondent for the Sporting News and had his by-line appear in that publication for 1,000

Cont'd on Page 16

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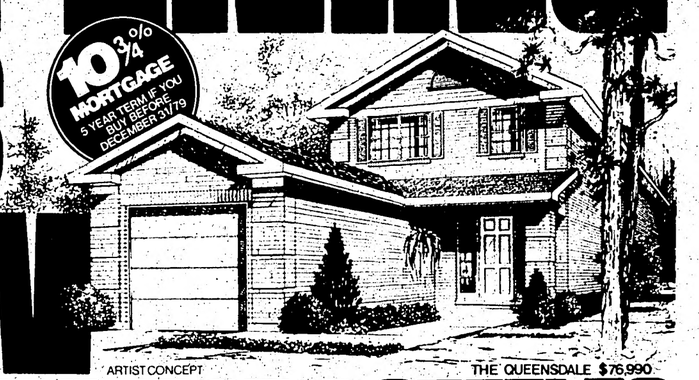

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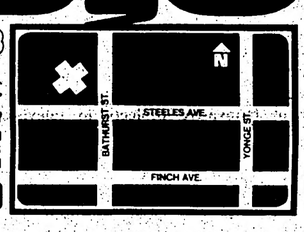

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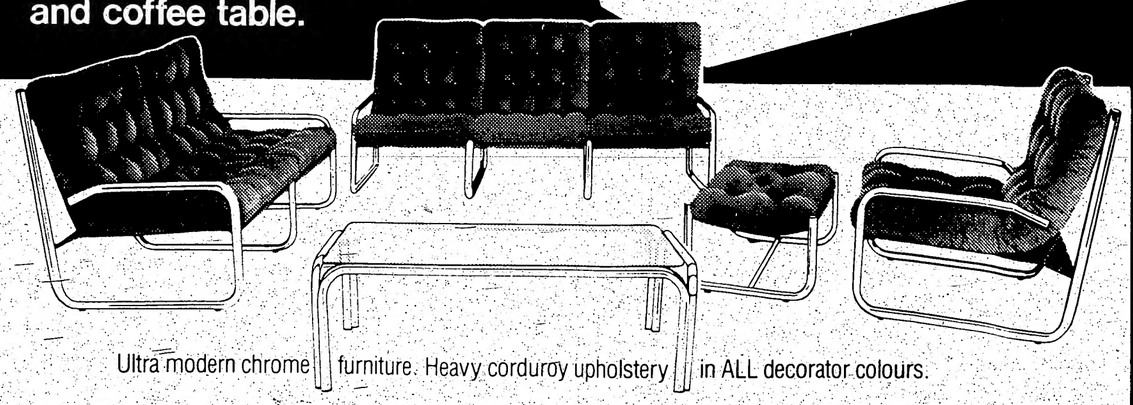

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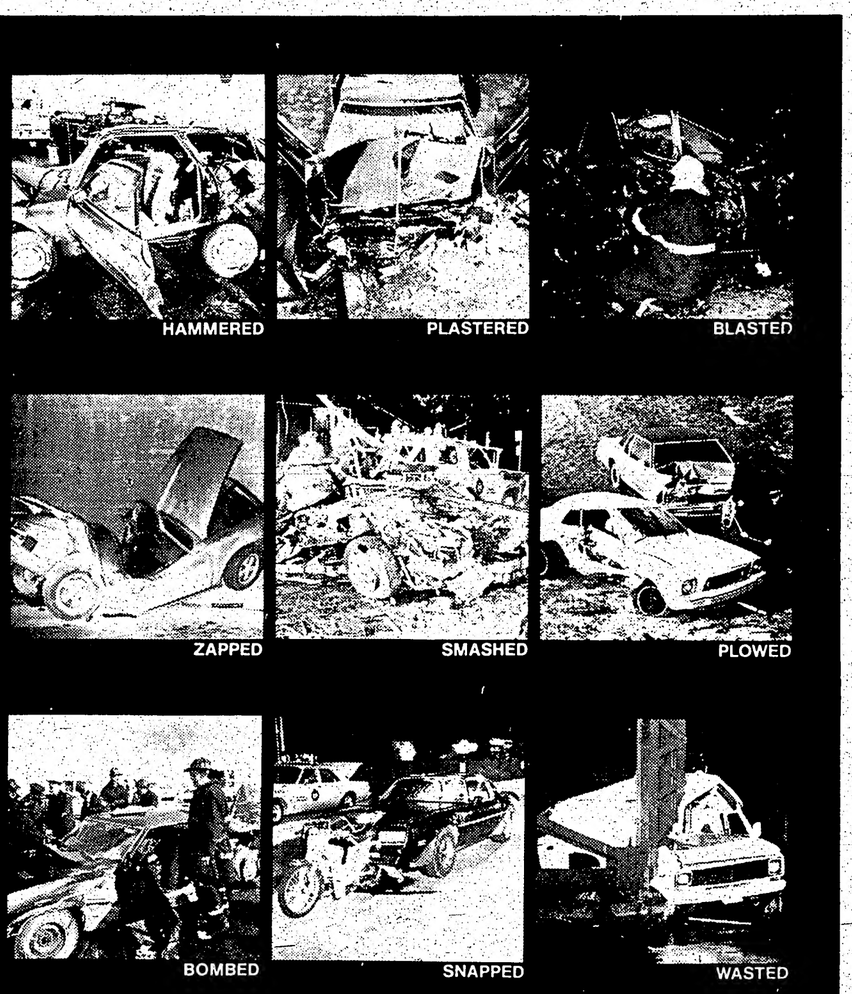

DEAD-DRUNK

IF YOU DRINK, DON'T DRIVE.

Ontario Roy McMurtry, Attorney General, Solicitor General, Stuart Davis, Minister

The real story: career moves forward fast

Lawyer becomes TV producer

By MURRAY MALKIN

TORONTO — Sitting in the control room of TV Ontario's basement studio, calmly throwing out orders to technicians, one would never guess that seven years ago Sheldon Greenberg was a commercial lawyer and not a television producer.

But it doesn't take long for Greenberg to convince one that he didn't make a mistake when he left his law practice to work as TV Ontario's lawyer, after he won the job which was advertised in a Toronto newspaper.

One thing led to the next, and after a while Greenberg wasn't even working as TVO's lawyer; rather he became a writer and producer of a number of highly acclaimed programs.

"I never suspected I would be a producer," the bearded Greenberg recalled recently. "Still I was obsessed by the role of alternate broadcasting systems."

He had started at the station in 1972, doing various chores in the legal department. Greenberg said he attended some producers' meetings and began learning — from the inside — about how television production works. The next year, he found himself in London, England with the Ontario Educational Communication Authority's director of programming.

"A 16-year-old girl had just committed suicide at the Don Jail and my friend wanted to do something about it," Greenberg said.

"Several weeks later I realized what we could do about that little girl. I felt she must have had a trial and I got the transcript from it. It read like a play.

"I concocted a little drama that was based on the actual transcript of the hearing and then dummied up what I thought would happen at the inquest."

Greenberg said the TVO authorities allowed the play to be put on the air 48 hours after the inquest, with him as producer.

The inquest went on for two solid weeks and according to Greenberg there were more than 50 witnesses. "I condensed their testimony into 12 seconds and went back to being a lawyer."

A little while later Greenberg produced another trial program for TVO that dealt with the Banfield Case. "They thought all I could do were programs dealing with law."

Greenberg said he decided to learn a new skill each year, and as each year came he got further and further away from law and closer to a full-time career as a television producer.

In 1978 he really came into his own when he wrote **Fast Forward,** a show which is now playing in more than 60 different United States prime time markets. The program dealt with dozens of examples of current technological advances that are already affecting people's lives or are on the verge of doing so.

Later in '78 Greenberg began to produce and direct **Real Story,** a half-hour show that's aired at 8:30 four nights a week and then repeated at 11 p.m. and 8 a.m. the next day.

The show, hosted by journalist and social scientist Jim Laxer, deals with a number of pressing issues at home and abroad, with the show often originating from London, Washington or New York.

But besides dealing with hot political and social issues, there are lighter moments too. For example the show recently went to the Carnegie Restaurant in New York City, where the owner claims to make the best pastrami sandwich in the world.

Because Greenberg is "the boss of the show" that only costs $3,000 per program to make whereas a half-hour of **Mork and Mindy** costs more than a whole season of **Real Story,** he has to know what's happening in the world.

From September to March he's up at seven every morning watching five different television news shows with a cable control box. He then reads some of the world press, eats breakfast and arrives at TVO's Yonge Street offices for story conferences. "They're a group effort," he concedes. "We don't have a script, no cue cards, everybody just feeds information to Jim. That's why the greatest asset for the show is Laxer himself."

But that's show biz, and when Greenberg leaves for his home around midnight he knows he'll be up at 7 a.m. the next day to begin it all over again.

FROM LAW TO PRODUCTION

Sheldon Greenberg gave up a legal career a few years ago to become a full-time television producer. Since then he has had a number of innovative projects in television that attracted much attention.

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books

By A. BAINERMAN

The Book **From The Inside** published by I. L. Perez Publishing Company (Tel-Aviv) is, without any doubt, an important historical appraisal of the life of Soviet Jewry covering the period of 1918-1939 and more than 30 years after World War II.

It is a narrative rich in portrayal of events which the author describes in a realistic fashion. It is a description of events that led to the destruction of Jewish culture and intellectuals, of the negative attitude of the present Soviet government towards the Jewish culture. He mentions names of many Jewish institutions that were functioning in Jewish cultural life in the Soviet Union up until the Stalin period.

Hersh Smoliar states in his introduction that since he is one of the last of the members of the Yevseicsia still alive, he feels duty bound to tell the world what the Yevseicsia was, what were its aims and what it has achieved.

The Yevseicsai carried on a struggle against the Jewish religion, against the teaching of Hebrew language and literature and against the Jewish Kehilas, whom they considered a danger to the distatorship of the proletariat.

Smolar brings out the broad discussion and resolutions with which the Jewish Communist leaders occupied themselves in the centre of Jewish life.

We must recognize that he is doing it with great knowledge of events of that period. He had contact with the great leaders who carried on great debates. He tells us about the great activities in the field of culture and education carried on by the Yiddish Institution, and of the large interest in Yiddish books. About 48 books were published in 1934, and 300 books were published in 1927. The circulation of Yiddish books reached the number 1,000, and 2,000 during that period, published by two publishing companies. During the same period 14 weekly newspapers and six magazines were published all of high literary standards.

Yiddish theatre of a very high calibre was functioning in Moscow, Kharcow, Kiev, Minsk and in other countries where Jewish people lived.

In 1924, 24,000 students studied in Yiddish schools. In 1928 the number reached was 300,000!

Of great significance was the growth of professional technical schools. The eight Yiddish pedagogy produced 40,000 Yiddish teachers in Moscow, Kiev, Odessa, Minsk and other cities.

After the liquidation of the Yevseicsia, the Yiddish culture began to disintegrate, and there was no more need for Stalin to have Communists in the Jewish community. From then on, Stalin started the complete and systematic liquidation of Jewish culture in the Soviet Union.

The book starts with an introduction by Professor Matathiam about the historiography of the Soviet Jews.

From Smoliar's **From the Inside,** we learn an awful lot. He is very well-versed with the events of those days. In his narrative description, he reaches great heights even if it is directed against himself because he took an active part in the events. The book has 14 chapters, two drawings by Joseph Burbeum and a portrait of the author by Michal Milberner. It has 458 pages. There are 6 pages of names of people who are well known to the Jewish public and the roles they played in those days.

The book is a narration of historic events. The author has accomplished an historic mission. He covers a period of meteoric rise and of degradation and destruction, of the Jewish cultural life in the Soviet Union.

Smoliar's book is a mirror that shows us how far we are removed now from that period.

'Sophie's Choice' is a novel with both grimness and humor

book review

By BERNARD BASKIN

Twelve years ago, William Styron won the Pulitzer Prize for **The Confessions of Nat Turner,** the dramatic account of an actual 19th century slave rebellion in the United States. Now, in **Sophie's Choice,** he has skilfully written a long, serious, intelligent novel about the slave society that the Nazis created at Auschwitz and the emotionally crippling effects that this world of horrors had on survivors. At the same time this is a book about various forms of guilt and the quest for expiation, of haunting memories and youthful lust.

The narrator-observer of the story is a Virginian, nicknamed Stingo, who looks back to 1947 when he was 22, an unsophisticated ex-Marine who had come to New York to write a novel. Ensconced in a Brooklyn rooming house in a Jewish neighborhood he necomes friendly with two fellow boarders. Sophie is a beautiful Polish gentile, about 30 years old, with a series of blue numbers tattooed on her arm. Nathan, her American Jewish lover, is a brilliant, psychopath, who is obsessed with the Holocaust. He can be gentle, understanding and forgiving, but also violent and abusive.

Stingo who falls in love with blue-eyed Sophie gradually pieces together the story of her past. He learns about the traumas of her pre-Nazi years, how she had been sent to Auschwitz for a trivial offence, how she had survived because of her skills as linguist and stenographer, how her husband and father had been murdered and the terrifying "choice" that the Nazis imposed on her.

The strands of Sophie's guilt include the shame she feels for her own survival, the anti-Semitic sentiments of her parents, her place as part of the Auschwitz administrative bureaucracy, her bungled attempt in the concentration camp to seduce the commandant and the devastating emotional effects of her choice. Yet, Sophie is a zestful, life-affirming woman, resourceful, hopeful aboutr the future, able to transcend both memory and guilt. She is a triumph.

Although the subject matter is of necessity grim, and sometimes grisly, the book is surprisingly funny — especially when it deals with Stingo's protracted and aborted attempts to find sexual satisfaction. These callow erotic yearnings, however, seem out of keeping with the tragic dimensions of the story.

Styron has thought deeply about "The totalitarian bestiality that engulfed all human-kind."

However, despite its moments of insight and revelation, **Sophie's Choice** does not move the reader deeply or profoundly. Some vital ingredient is lacking that would make for a necessary emotional response. It is a memorable reading experience, but not quite the major novel we were waiting for.

No Cheering in the Press Box

Cont'd from Page 14

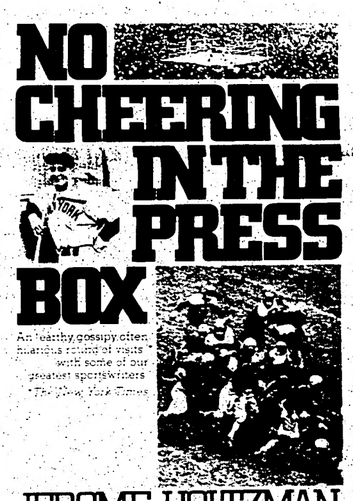
straight issues, said the average age of the interviewees was 72. "They had suddenly retired. Some were isolated. They enjoyed talking to me because I was a professional sports writer.

"I wasn't some kid out of college asking theoretical questions.

"I wasn't an academic. This helped me with them. I knew the dynamics of a ball club," the senior baseball writer for the Sun-Times said. "If I was young, I couldn't challenge them. We had a mature communication.

"I did not allow any of my subjects to see their chapter, they knew they were being interviewed for publication. And there wasn't one complaint. I got 17 letters from the 18 writers in the book. The only guy I never heard from was George Strickler, the only person I interviewed in my own home."

Besides **No Cheering in the Press Box,** which is used as a textbook in at least six U.S. journalism schools, Holtzman has also edited **Fielder's Choice,** a collection of baseball fiction. And recently he co-authored


NO CHEERING IN THE PRESS BOX
An earthy gossipy often hilarious round of visits with some of our greatest sportswriters
—The New York Times
JEROME HOLTZMAN

Three and Two, with umpire Tom Gorman.

Holtzman, who has written on baseball since 1957, said he always wanted to be like Dan Daniel, who wrote baseball in New York for 50 years. "Daniel was the Arnold Toynbee of baseball; he wrote more than 5,000 words a week for Sporting News.

"He was The Swami. They had a picture of him dressed like a Swami. He was the most prolific writer of his time. In fact," Holtzman went on, "did you know that his real name was Dan Moscowitz, but he felt he couldn't get a job with a Jewish name.

"I felt one day I'd like to be the next Dan Daniel. I know I didn't become that, but nobody else did either.

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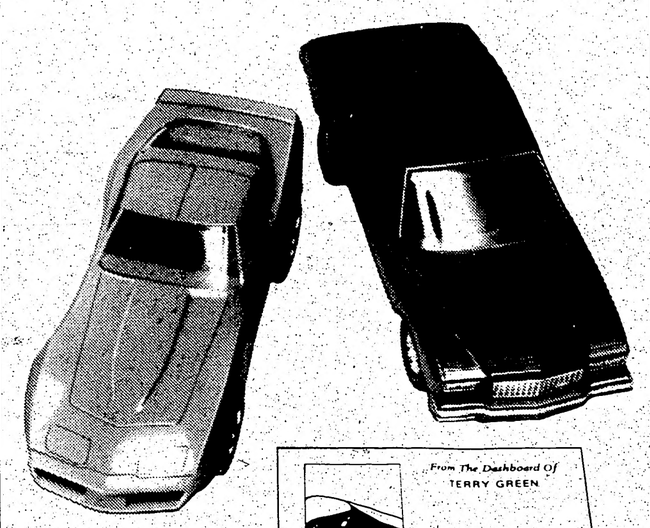

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Sandu Liberman (1923 — 1977)
Mr. Liberman was born in Yasi, Romania, in 1923. He began drawing and painting at a very early age and was graduated from the Academy of Fine Arts in Bucharest. While studied there under Professors Stenach and Circurence.
946 until he left Romania, Mr. Liberman took part in 11 State Shows. He was awarded the Gold Medal at the International Art Festival in Romania in 1952 and that same year was commissioned to illustrate the Encyclopedia Romania. He became the Official Portrait Artist of Romania and his paintings were widely sought abroad.
Mr. Liberman won First Prize in two important International Exhibitions in France and Italy. Several of his works were hung in the National Museum in
In 1962, Mr. Liberman left Romania and immigrated making his home in Israel. He established himself as an important artist in Israel. In commissioned to do a portrait of the President which was presented to the State of Israel's official gift.
Mr. Liberman did portraits of Golda Meir, David Ben-Gurion and other world dignitaries.
Mr. Liberman's works are on display in many galleries throughout the world and their value are constantly increasing.
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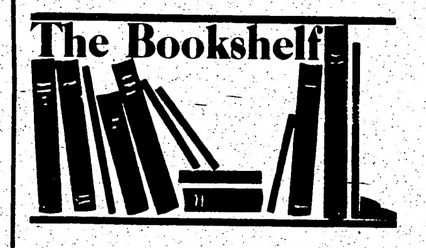

The Jewish Lists
Martin H. Greenberg
Schocken Books, $12.95

The Jewish Lists is basically a who's who of famous Jews, both living and dead.

Martin Greenberg touches on areas such as military, political, cultural, athletic, plus dozens of other categories where Jews have made their mark.

While most of the book concentrates on the United States, some of the Canadian Jews mentioned include: Chief Justice Bora Laskin, former Toronto mayors Phil Givens and Nathan Phillips, comics David Steinberg and Mort Sahl and political figures such as Israel Asper and Herb Gray.

The volume has been put together very well, with an excellent indexing system that lists the listees by birthplace and in alphabetical order.

Eskimo and N.W. Indian Art
Dorith Avrahami
National Maritime Museum Foundation, Haifa, $14

The National Maritime Museum in Haifa is hoping to publish books on all the various collections in its different departments. This is the first book dealing with the marine ethnology section of the museum.

Most of the pieces in the collection are quite plain and simple, but there are a number of rather spectacular items as well, that are included in this volume.

It's not the type of book one would rush out and purchase; however it would be a valuable asset in the library of anyone who is interested in Eskimo and North West Indian Art.

The publication is in both English and Hebrew.

Another book which the museum has published that is part of the same series is entitled **Storage Jars in Ancient Sea Trade** by Avshalom Zener, ($15). It's not quite as interesting as the other volume, but once again is worth getting hold of if one is interested in storage jars.

The Official World Encyclopedia of Sports and Games
Diagram Group
Random House $18.95

A few years ago there was a story in the Winnipeg Tribune about two couples who were playing a friendly game of bridge. A discussion began as to the correct way to cut a deck of cards — is it towards another player or is it towards the dealer? There was only one way to solve the problem. Write to bridge expert Charles Goren. Goren sent a reply with the correct answer, but he charged the people $125 for that answer. After all, he's a professional card player and his consultation was a professional service.

To save $125 on further queries on the rules to different games it may be worthwhile picking up a copy of **The Official World Encyclopedia of Sports and Games.** This 543 page volume explains the rules, techniques and equipment for more than 400 sports and 1,000 games. Some of the explanations are sufficient, for example there is great detail on how to play backgammon, but Monopoly receives little space and is only given one paragraph in the book.

The nice thing about the book is that the reader may be able to pick up a few card games to play or perhaps finally understand some of those weird sports that appear every so often on **Wide World of Sports.**

The October Heroes
by Donald Honig
Musson $14.95

Instead of picking up a snow shovel this winter it might be worth picking up **The October Heroes,** a book of fast-paced conversations with baseball players who shone during the month of October, World Series Month.

Honig spoke to the players who threw the big match, made the big catch, and had the big hit. Many were stars for entire seasons — men like Tom Seaver, Monte Irvin and Johnny Podres. Others like Gene Tenace are just journeymen players who come alive for the fall classic.

These October Heroes tell the reader in their own words about the magic of the World Series.

It makes for excellent reading because the sights, smells and sounds of the game are captured on every page of the book.

Friendly Relations
by Jane & Michael Stern
Random House of Canada Ltd.
$11.95

Friendly Relations, although a tale unevenly told, sustains a certain charm and humor. Jeffrey Hodge, good-looking son of the Secretary of State, is asked to escort Li Soong, the beautiful daughter of the Chinese Premier visiting the United states on a good-will tour. Culturally programmed to suspect one another, the two face-off with mutual skepticism. But love conquers all, and the inevitable happens.

Jeffrey is the all-American boy with tousled blond hair and blue-blue eyes, the kind of rebel that doesn't like to be without his VISA card; Li Soong is the die-hard Communist whose prim black pigtails shake loose into silken tumbling masses. Together, they take off to discover the "Real America", which is, where else, but out West, the archetypal frontier away from decadent Eastern politics and international machinations. During their less than hair-raising escapades, the two meet such salt-of-the-earth types as a hardened, cynical journalist with a heart of gold, a nature-lovin, CB-lovin truck driver and two unlikely criminals on the lam who want nothing more than to share their simple communal life of corn bread, moonshine and country music.

If you are not bothered by rampant stereotypes, the book could provide a couple of hours of pleasant fare.

Past Redemptions
By David Birkan
$3.85

Past Redemptions is a slim book of verse that differs from most such offerings. Rather than restricting itself to the articulation of subjective views on personal experiences — the content of the proverbial thin volume — **Past Redemptions** deals with the fount of the western world's religious traditions — the Pentateuch, or first five books of the Bible. The book is a collection of 54 sonnets, based on the weekly portions. Arranged sequentially, they take the reader from the creation of the world to Moses's death on Mount Ebo. The author calls them, in the laconic style of his introduction, "speculation in verse . . . making up a commentary of sorts."

The book has been enhanced visually with an unusual cover, a collage encompassing various Jewish themes. As well, the sonnets have been rendered in italic script, one poem per page, rather than in cold type.

The sonnet style is not an easy one to master, and the peak of richness evident in many pages do not manifest themselves in each and every one of the 54 poems here. As well, the poems only touch on the treasury of ideas and associations in each of the biblical sedrahs. The italic handwriting is not entirely uniform throughout the book. In all, **Past Redemptions** is an unusual and ambitious book of verse, traditionally oriented in many ways.

The book is available at the Book Fair, where the author is slated to speak, on Dec. 15, and by phone (416) 783-2110.

The Rule Book
by Stephen M. Kirschner, Barry J. Pavelec and Jeffrey Feinman
Doubleday Canada Ltd. $9.95

Since the time when Moses was handed the 10 Commandments we have been governed by rules. Some rules are good, some are bad and hard to follow, some make sense, others do not. **The Rule Book** contains a number of very interesting categories of different rules. Some are useful, others are useless.

For example, the rules on getting the best service on your car is helpful, interesting and down-home-good advice. Also when the three authors explain the eight rules for being funny the reader may want to pay careful attention. After all, if one can avoid making a fool of one's self at a wedding, bar mitzvah or household party, then the price of the book can never be too high.

Some of the rules that probably won't be of much use to the reader, but do make interesting reading are the four rules for riding a broomstick and flying, the 10 rules for becoming invisible and the rules for smoking underwater.

Displaying her roots

music

By RICK KARDONNE

I was most pleasantly surprised to see Beth Anne Cole, one of Toronto's veteran cabaret singer-actresses, consciously display her Jewish roots during her recent one-woman show which opened the new Pauline McGibbon Cultural Centre on Lombard Street.

It's about time. For while her counterparts of all other ethnicities have not been ashamed to display their ethnic roots as part of their overall repertoires, our Jewish cabaret songstresses, in other North American cities as well as here in Toronto, have been reticent to do so. The reason for this reticence has been, in my opinion, the presence in some areas of a "post-hippie-post-new-left" type of pop-journalism residue from the 60s which regards the self-expression of all other ethnicities to be okay ("progressive") but somehow the self-expression of Jewishness, especially within a contemporary identification-with-Israel, to be not so okay. This type of pop-journalism also conspicuously ignores positive Jewish expression (while preferring to portray Jews either negatively or as martyrs, whether they be doomed lambs or Woody Allen-type schlemiehls.

I hope very much that Ms. Cole will continue to do this; and that all of her Jewish counterparts will do likewise. Furthermore, I wish to see all of the many fine Jewish singers who all this time have been specializing in Jewish material (be it Yiddish, Sephardic, North American positive Jewish or contemporary Israeli) working more often.

THE CHAI EYE: Toronto-based Israeli-born violist Rivka-Golani-Erdesz drew rave reviews from the New York Times critic Joseph Horowitz for her Sept. 16 recital at Carnegie Hall. "A superior viola recital, expertly played and expertly programmed" began the Horowitz review. Particularly noteworthy about the program was the inclusion of Israeli composer Oedon Partos' "attractive" **Agada,** a 12-tone composition for viola, piano and percussion with a faintly oriental main theme played by the viola. Horowitz also had high praise for Ms. Golani-Erdesz's two Toronto colleagues in the recital: pianist William Aide (who teaches at the U of T) and Robin Engelman, former principal percussionist at the Toronto Symphony — Performances of Eric Satie's familiar but always beautiful **Gymnopedie** and a Ravel **Trio** were the highlights of the soft-sensual-toned Trio Toronto (consisting of Erica Goodman, harp; Virginia Miller, flute; and David Miller, cello) concert which inaugurated the CBC Noontime Concert Series at Toronto's Holy Trinity Church. The delightfully large audience was justifiably most enthusiastic over Trio Toronto's polished performance.

Advt.

Leisure Pleasures

By VIVIENNE MUHLING 481–6434

This photo of the **FREE TO BE GANG** was taken at their smash success Ontario Place shows. Now on tour, they'll be at **Leah Posluns,** Dec. 24-27 at 1:30 & 3:30 p.m. Give Chanukah gift certificates or take 'em all to see this song and dance dream show that thrills young and old alike: **Free To Be You And Me, Leah Posluns Theatre, 4588 Bathurst Street, 630-6752.**

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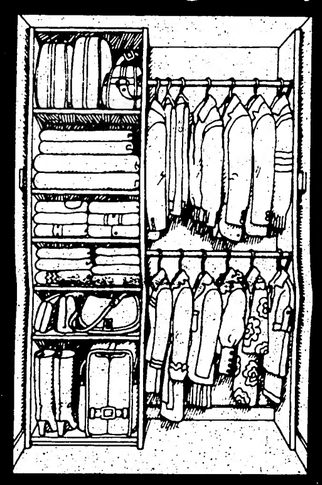

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Travel

Meir Dizengoff, father of Tel Aviv, was pivot of close, interpersonal life in early community

By MALKAH RAYMIST

Visitors to Tel Aviv who are looking for a little bit of fun and excitement find it in Dizengoff Street.

When I first saw Tel Aviv in the early 1920's it was remote from resembling a metropolis. There was no Dizengoff Boulevard with its smart shops glittering cafes, nor Dizengoff Circle, the heart of Israel's brightest city. But there was Dizengoff himself, the life and spirit of the town, its founder and mayor.

Although in 1922 it rated as a township with its 12,000 inhabitants, Tel Aviv was still a village. Everybody knew everybody and everything about everybody. The municipality was a two-storey building with a small water tower. There sat the mayor, Meir Dizengoff, taking everything to heart. He had long chats with his cronies and with the odd visitor who dropped in just to say hello. Transacting business, he would occasionally dictate letters to a single clerk, who divided his time between a rickety typewriter and serving tea or coffee to visitors.

The mayor was not snowed down with paper work. Preferring the personal touch, he undertook long daily inspections on horseback, stopping every so often to chat with the citizens. He also managed to run a very successful shipping and import-export agency, known until today as Dizengoff & Co. Ltd. It was a lucrative business although he spent very little time in its offices in Jaffa, having reliable clerks. His life interest was Tel Aviv. The salary he drew as mayor was given away, every penny of it, to various charities. There were no social institutions nor social workers at that time in Eretz Yisrael. Charitable institutions took their place.

Everybody could walk in to see the mayor. If he happened to be busy, a clerk asked you to sit down and gave you a cup of tea. Sometimes the mayor was in conference, sitting with people who by now have become legendary figures, or at least street names. At that time they were alive and busy, and sat on the municipal council deliberating ponderously on the town's affair. One of them was Chaim Nahman Bialik, the poet; another was Ahad Ha'am the philosopher. There were many others, all working for the good of the town. They discussed construction, education, general ethics, culture and festivities as well as mundane matters of sanitation and municipal taxes.

Tel Aviv was then a lively townlet which looked and lived like a big village. There were no sidewalks and not a single paved street. The dust was beaten down early in the morning by an ingeniously devised spraying contraption. A mule-drawn barrel with a pipe at its back was used to water the streets. A shorter piece of pipe was welded to it forming a T, with rows of holes in it. There was a large wooden tap, like on barrels in wine cellars, to turn the water on or off. After less than half-an-hour, the street was as dry and dusty as before. The barrel was brought out again towards sunset, and then the freshness lingered somewhat longer.

Some years later there was a small bus travelling the length of Allenby Avenue, but no bus stops. The driver stopped the bus for everyone who wanted to board or alight (Arab buses in the West Bank seem to continue this tradition).

There were no cafes. What, no cafes? . . . Indeed, there was a time when such frivolities never occurred to the citizens of Tel Aviv and therefore were not missed. Apart from the workers' kitchen, where workers and many bachelors would eat, the only place where you could sit and be served was the Hungarian Cafe. A Viennese pastry shop run by Hungarians on a roof top, it had a certain elegance, wicker chairs and awnings. The smart set went there to eat cakes and drink Viennese coffee. Once a week, on Wednesdays — red letter day for children — they served home-made ice-cream. Every housewife did her own baking. Buying ready-made cakes by young housewives was frowned upon by the stolid matrons, who branded such women as lazy or frivolous or both.

There was a barnlike cinema showing silent films once every evening, and an open-air cinema functioning only in summer. Arab villagers visiting the metropolis attended the open-air cinema, booed the villain, wildly cheered the hero's escape and the heroine's rescue, shouted advice to the actors, sighing and exclaiming loudly "Ya haraam!" (oh, shame) when kissing was shown on the screen.

Colloquial Hebrew was limited and raw, but pupils of the Herzliya Secondary School were already making a lively contribution to a newborn slang. Hebrew was spoken with a rich sprinkling of Turkish and Arabic words with an admixture of French and English, and of course many expressions from the respective speaker's mother tongue. Of the accents, the less said the better. It was only a few years since the Ottoman regime had given way to the British Mandate, and the main foreign language was still French rather than English.

There were no shops to speak of in Tel Aviv, and such as there were looked more like general stores in a backwater Arizona village or a camp in the Australian bush at the turn of the century. Important shopping was done in Jaffa. Those who occasionally travelled to Cairo or Beirut shopped there. Gentlemen wore white ducks, white linen or cream shantung suits and white topees or Panama straw hats. Ladies wore home-made dresses mostly of white linen, shantung or cambric with "Swiss embroidery." Matrons had their hair in severe buns, young girls wore braids with taffeta bows or had their braids wound around the head. There were no bobbed heads. When a girl married, she "put up her hair". If she did that earlier, especially before turning 18, it was considered "fast" and her mother was criticized. Women wore white shoes with sensible heels and protected their complexions with large straw hats and umbrellas, or a large square of thin tissue over the hat, hanging down in front of the face. Decent women wore no lipstick although some used face powder on social occasions. Young men and boys wore shorts, shirts and sandals.

Though everybody was terribly high minded, high principled and idealistic, it was not a dull and rigid community. There was a great deal of music — concerts, chamber music, recitals. After a day's work, young people danced the Hora in the streets. Young people laughed and joked and fell in love, flirted, courted and married. Subsequently, children were conceived by the same processes as everywhere else . . .

Dizengoff, the father of the city, large and jovial, knew every house, every backyard, dog and child. He was the pivot of Tel Aviv and greatly loved by its people. One can't help wondering what he would have to say of Tel Aviv, and of the street and centre bearing his name today.

Cont'd on Page 21

Surprising conclusions emerge about foreign correspondents

book review

By SHELDONKIRSHNER

Coups and Earthquakes, By Mort Rosenblum, Fitzhenry & Whiteside, $14.25.

***Drunk Before Noon,* By Ken Hoyt and Frances Spatz Leighton, Prentice-Hall Canada, $15.95**

This is the story behind the story of a supposedly glamorous profession, foreign correspondence. Mort Rosenblum, a veteran of the Associated Press who now edits The International Herald Tribune in Paris, takes his colleagues to task for sins of omission, distortion, simplification and, worst of all, sheer incompetence.

Rosenblum has some good things to say about the system too, but the impression he leaves in the minds of a reader is that foreign correspondents, no matter how talented they may be, are ultimately victims of a system in great need of reform.

Today's newsgathering apparatus appears sophisticated and all-encompassing, but for all the changes there has been little improvement in the final product — the corres-

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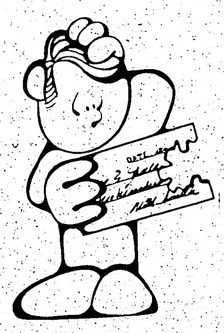

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Please include your name, address and phone number in order that we may clear up any questions we have regarding your message.

Marranos made Holland a Jewish centre

By BEATRICE LEVIN

In Amsterdam, the visitor is not surprised to see the hotel clerk or the taxi driver wearing a gold star on a chain around the neck. Holland has always had a warm-hearted regard for Jews. In the 16th century, when Spain and Portugal tried to establish a united Catholic kingdom, Philip III had his eye on the money of the Marranos, secret Jews. In 1604, to escape the persecution of the Inquisition, the Marranos purchased a one-year amnesty for 1,860,000 ducats. With great heroism, the Marranos clung to their faith, and many escaped into Holland after the Union of Utrecht in 1579 proclaimed freedom of conscience for the Dutch States.

At first, the Dutch regarded the Marranos as Catholics in disguise, but when in 1596, they were discovered celebrating Yom Kippur, they were encouraged to worship openly. Holland, and especially Amsterdam, became a center of Spanish culture and Jewish life. Many Jews clung to high-sounding Spanish names and coats of arms. Amsterdam took over the famed Italian centers of Hebrew painting, and through books a new stimulus was given to Jewish art. A flourishing literature published in Spanish, some religious, some secular, but all first quality, launched a new Jewish culture capable of producing men like Benedict Spinoza. The Marranos from Portugal took up their old faith in Holland and liberalized art.

Such financial houses at that of Mendes at Antwerp deserved portraiture as an amenity to life, and Jews began having their portraits painted by Dutch artists. Soon Jewish painters were commissioned as well, mostly for portraits that were to appear in books. In the 17th century, author portraits, some engraved, are found as frontispieces, usually likenesses of scholars or community big shots. Aaron Chaves was one of the first to do a portrait of a family, that of Daniel Levi Barrios, his wife, son and daughter, and the Jewish community of Amsterdam refused permission for the family group to be included in Barrios' book.

Ashkenazim poured into Amsterdam and formed a teeming proletariat, and they were even more fussy about portrait-painting. A likeness of Rabbi Zebi Ashkenazi in the 18th century had to be drawn secretly, without the Rabbis' awareness, and his son, Rabbi Jacob Emden, seriously objected to the portrait! Also he publicly argued against a portrait medal cast for the Ashkenazic Rabbi Eleazar Shmelka of Amsterdam. But the magnetism of paintings of rabbis, which remains to this day, is attested to in the Jewish Historical Museum of Amsterdam with a fine collection of portraits of rabbis and scholars, some of great artistic value.

By the close of the 17th century, the Amsterdam community totaled about 10,000 and was one of the most influential in western Europe. The Sephardic community of Amsterdam initiated rabbical portraiture, and the Ashkenazic artists illustrated a new Haggada which was published in 1695, an example of supreme Jewish folk art.

The Jewish Museum of Amsterdam is not easily found; the entrance seems hidden and is small and on a side street, but it is well worthwhile. What appealed to me most was a photo of the Eighth Zionist Congress (the first to be held in the Netherlands, the Hague, 1907) showing smiling, optimistic, idealistic men and women, with one liberated young woman sitting up on the back of a chair, leaning forward with a glowing smile. Among the paintings is that of the Jewish Home for the Elderly, an oil, in which a cat watches an old mistress in a white cap among other bonetted and shawled elderly women.

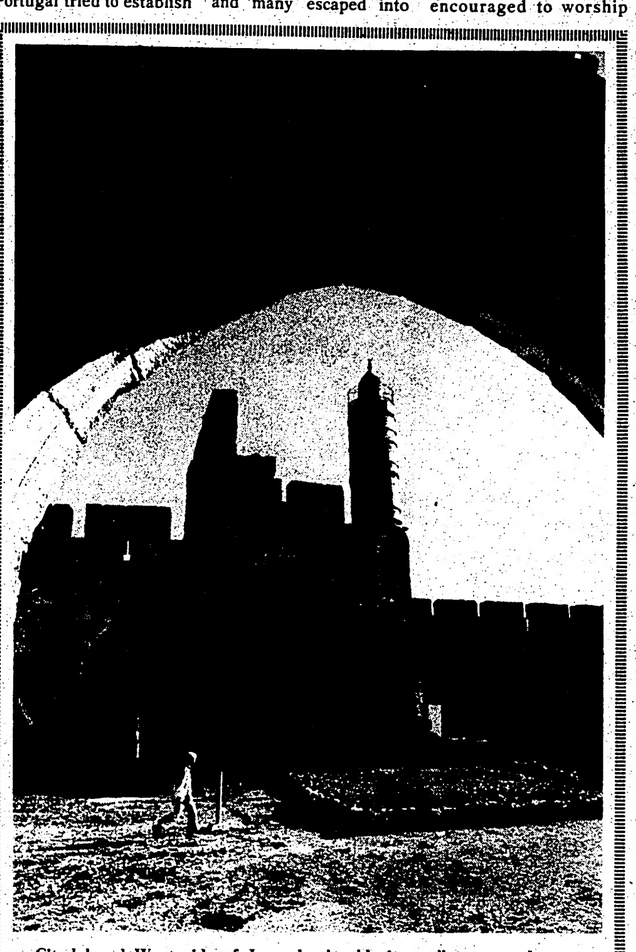
In Europe, the principle of Jewish equality became intertwined with the Revolution. A decree giving equality to the Jews and all citizens was adopted in Holland on Sept. 2, 1796. In 1795, the concepts of the French Revolution reached the Netherlands, and after a "Gentle Revolution," the Batavian Republic was established. Eighteen months later, the Jews were accorded full civil rights, the second country after France to make such a proclamation, and the only country where it was never rescinded. With the end of the "foreign-ness" of the Jews, they were soon to become Dutch and truly emancipated. Two Jews were elected to the National Assembly in 1796, and from then until the Nazi invasion, being Jewish meant belonging to a Jewish congregation. For some, the emancipation may have led to a crisis of identity. In 1817, only Dutch or Hebrew could be spoken in synagogues; Yiddish was banned.

Some Dutch Jews immigrated to the Colonies; in 1658, fifteen Jewish families arrived in Newport, bringing household goods and the rites of the Masonic Order, as well as promises of financial help from their wealthy Dutch brethren.

The Jewish Historical Museum has a fine collection of Chanukah Menorahs, beadle lights and ram's horns, beautifully illustrated exhibits of the circle of the holidays, including a Bernard Picart etching of Dutch Jews wrapped in prayer shawls on the Day of Atonement in the Synagogue.

The Museum's map of Holland covered with bulbs which light up when a button is pushed, shows the communities in the Netherlands in three periods. As we have noted, the Jews of the 17th and 18th century in Holland formed a closed, self-governing community, differing from their neighbors in custom and language, speaking Portuguese, Spanish or Yiddish, but despite this, a constant interchange between Dutch and Jewish business people and cultures led to mutual respect. Rembrandt lived in the Jewish quarter and often used Jews as models. Jews adopted the symbols of the Dutch Golden Age. Synagogues were designed by Dutch architects, and the Sephardic Jewish Synagogue in Amsterdam is a wonderful place to visit, with its rows of pews facing each other and the beautiful brass candelabra still shining and elegant. Jewish ritual objects were made by Dutch silversmiths for wealthy families, and many of the beautiful kiddish cups and mazzuzahs are on display in the Museum.

From the Jewish Museum, it's a short walk to Rembrandt's house, now a three-story museum displaying his ink drawing and etchings, masterly simple revelations. Just beyond is the enormous Portuguese Synagogue with its huge barrel-type arched ceiling, and within easy walking distance is the Anne Frank Foundation, the house where eight Jews, including the Frank family hid for two years to escape Nazi persecution during the German occupation. Here she wrote her famous diary and kept a record of "quotations" she liked, which are on view. The pictures of the family are heart-breaking, for they show a family radiant and glowing with life, a mother with her infant, a group at a wedding (of the people who tried to save them) and Anne in school. Having read the Diary several times, I wondered if it had been doctored by some sophisticated editor, but a visit to the Foundation convinces once and for all of Anne Frank's talent and intelligence.



Citadel and West side of Jerusalem's old city wall are popular

Canadian medical team hears displeasure voiced on Sadat-Begin peace talks

By NECHEMIA MEYERS

REHOVOT —

A recent five-day visit to Cairo by 88 members of the Israel Medical Association's Canadian Chapter, who went there on their way to Tel Aviv, left them with very mixed feelings.

Technically, everything was perfect.

Ali Elrafie, who until recently was on the staff of the Egyptian Embassy in Ottawa, worked out an excellent program with the Chapter's P.R. lady, Carol Epstein. It included visits to the ultra-modern Al Wafa Waal Amal Rehabilitation Center, an institution which enjoys the patronage of Jihan Sadat, as well as other places of medical, archaeological and political interest.

Moreover, the Egyptian doctors with whom they met couldn't have been more cordial. They sought out Canadian specialists in their fields, discussed medical techniques and exchanged addresses in anticipation of further contacts.

But, much to the visitors dismay, there were rumblings beneath the surface. Not everyone seemed pleased with Sadat and his moves towards reconciliation with Israel. Several Egyptians, who would naturally prefer to remain anonymous, told the Canadians that their President had lost contact with his people and was becoming more and more like the deposed Shah of Iran.

Nasser, they declared, was a much finer leader.

Naturally, public comments were altogether different. "Al Aharam" editor Taha and "October" editor Mansour was enthusiastic about recent developments in the Middle East as did the Egyptian medical men. They spoke of the Canadian IMA trip as "a step towards building a bridge between the doctors of Egypt and Israel," adding that they too hoped to be visiting Israel soon.

Where does the truth lie?

Neither the leader of the group, Toronto gynecologist Isadore Eisen, nor the other doctors, who came from Edmonton, Calgary, Winnipeg, Montreal, Hamilton, London (Ont.), and, of course, Toronto, know for sure.

So far as that goes, Israel's "truth" is also open to debate in their eyes. One version of it was presented to the Canadian medicos by Gush Emunim supporter Geula Cohen, who spoke much more calmly than she usually does in the Knesset, while a very different version was presented by the Labor Party's smooth-talking chief, Shimon Peres.

But whatever their opinions of the politicians they met, all members of the group were pleased with the reception accorded them by their Israeli counterparts. First professional event on their schedule here was a Jerusalem conference devoted to allergies, after which tours of the countryside alternated with visits to hospitals, clinics, etc.

Most participants expect to be back, and a few are even talking about possible aliyah.

It only remains to be seen whether future Canadian IMA contingents come to Israel via Cairo, some other Arab city or, as in years past, fly directly to Tel Aviv.

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Chanukah greetings

A TIME FOR CHILDREN

Whimsical look at the traditional symbols of Chanukah was done by Alona Frankel for Fay Cashman's "Jewish Days and Holidays."

Menorah, Chanukah lights complement one another's meaning

By RABBI S. KOROLNEK

While the home Chanukah candles commemorate the miracle of the menorah in the Holy Temple, there are striking differences between the two mitzvoth. The menorah lights were placed within the sanctuary, while the mitzvah of the Chanukah lights is that they be placed outdoors. The temple lights were kindled before dark while the Chanukah candles are lit after dark. The number of menorah lights was constant -- seven -- while the Chanukah candles grow daily in number from one to eight. What is the significance of these differences? Moreover, since the miracle of Chanukah reaches its climax on the eight day, why don't we light eight candles every night rather than starting with one?

The Holy Temple and its menorah symbolize the glory and perfection of Jewish life: "every man under his vineyard and fig tree," peace and prosperity, material and spiritual both. The Chanukah observance commemorates and symbolizes the period of trouble, of physical and spiritual decline, of political and ideological foreign domination.

During Chanukah, we must kindle the lights at the time of the thickest darkness of despair, of hopelessness. The earnest and concerned Jew, perhaps suddenly struck with the responsibility of rearing a Jewish family, feels so inadequate, so desperate. How can a man of 30 suddenly begin living mitzvoth? The beginnings may be humble, one tiny flickering candle, but the awareness is there that we start with only one, but tomorrow we will add one more tiny candle, and the next day we will add another, until gradually we attain our goal -- a full Jewish life.

We are not content with lighting our homes alone, because we cannot live in Jewish isolation from our Jewish fellows, nor have we the right to isolate ourselves and ignore them. It is our responsibility to bring the light of Torah out of narrow confines and into every area of Jewish life. Chinuch -- Jewish Education -- is the responsibility of parents and community. Our own Yiddishkeit and our children's will be so much more enhanced when we create a Jewish atmosphere around us.

We need not clamor; we need not shout; we need simply light one small candle of Torah and Mitzvos -- and the darkness is dispelled.

Happy Chanukah. May G-d watch over us all.

Islam eyes whole Middle East

By BEVERLEY STERN

"People in the West should start looking at the Middle East the way most Middle Easterners do — through the eyes of Islam," Harold Rhode, a visiting professor in Middle Eastern Studies at the University of Delaware, counselled a group of community organization leaders at the Zionist Centre last week.

"Too few people in the West appreciate that the basic identity in the Middle East is Islamic, and that this identification transcends all national boundaries," said Rhode, who spent one year living with a Kurdish family in Jerusalem, and who also studied at universities in Cairo and Iran.

"Moslems look upon themselves as one people. They see themselves as Moslems first before anything else," Rhode emphasized.

Rhode, who recently completed his doctorate at Columbia University in New York, was sponsored by the Israel Affairs Committee of the Canadian Zionist Federation, and is part of that committee's efforts to provide more information on events in the Middle East.

Rhode told his audience that Al Fatah, the Moslem faction of the PLO led by Yasser Arafat, is dedicated to bringing back Islam to the whole Middle East.

He waved away Arafat's oft proclaimed vision of a unified Palestine in which Jews, Moslems and Christians would live together in a democratic secular community.

"There is no Moslem word for secular but Arafat uses it because he knows that is what we in the West want to hear. But he doesn't want a secular state at all — only an Islamic community," he said.

"It is only the Christian Arabs within the PLO such as George Habash and his Popular Front for the Liberation of Palestine, and also the Marxist-Christian group called the Popular Democratic Front for the Liberation of Palestine, which really want a secular Palestine," he remarked.

Unlike Arab Moslems in the PLO, it is the Arab Christians who are the real nationalists, he continued. In fact, he added, it was the Arab Christians who created Arab nationalsim in the 19th century — and not the Moslems.

Rhode contended that because the central focus of Islamic identity is on its own sense of peoplehood rather than the nation-state, the Ayotollah Khomeini has totally rejected the Christian factions in the PLO. Khomeini, he said, only supports the Moslem al Fatah led by Arafat.

Rhode, who is fluent in Hebrew, Arabic, Persian and old and modern Turkish, said further that the whole imagery of Al Fatah is heavy in allusions to Islamic history, particularly military heroes and battles.

Harold Rhode

"Palestinians refer to Arafat as Aba Ammar after Ammar ibn Yasir, a famous general in the seventh century. All the names of Arafat's army brigades, such as Qadisyah, Yarmuk, Hattir, Ayn Jalut, refer to decisive Islamic battles and victories," he revealed.

He informed his listeners that the terms "moderate" and "extremist" meant absolutely nothing to Al Fatah followers.

As far as the Iranian leader, the Ayatollah Khomeini, Rhode declared he was the "most popular figure in the Middle East today." Khomeini, he said, symbolizes the revived, awakening force of Islam for the Moslem people. He is a Persian, not an Arab, who is able to unite his heterogeneous population of Persians, Arabs and Turks around the dominant Shiite identity.

It is important to realize, Rhode stressed, that devout Moslems consider every word of the Koran as coming from God. Further, the Koran does not separate religion and state — rather, religion and state are one.

In such a Moslem community, non-Moslems can only live in positions of social and political inferiority, Rhode explained. Non-Moslems theoretically could not attain high positions in government.

For example, he said, it was the Ayatollah's purpose to get rid of all the non-Moslems that the Shah had brought into high official positions.

Similarly, Boutros Ghali can only be the "acting" foreign minister for Egypt because he is a Christian and not a Moslem — even though he is probably among the most erudite and sharpest of Arab spokesmen, Rhode commented.

For devout Moslem rulers, there can be no accommodation to the existence of Israel within its midst because according to Islamic tradition anything not Islamic is considered an "abode of war" and therefore, unholy.

Rhode added that the real reason almost 85% of Moslems living in Israel left their homes after the War of Independence was because they were religiously prohibited from living in such a state of 'unholiness'.

He pointed out that at least 50% of the Christian Arabs, on the other hand, chose to remain on in Israel because for them there was no problem of religious contradiction.

There is no real place for Jew or Israel within an Islamic community, repeated the young scholar who has made 15 trips to the Middle East. In Iran, he said, Jews whose families go back hundreds of years are still considered "aliens" or "foreigners."

Centre sponsors public affairs forum

A public affairs forum on **The Role of the Senior Adult in the 1980's** sponsored by The Centre for Creative Living will be held Thurs., Dec. 13 at the Centre on 15 Hove Street near Bathurst and Sheppard. Guest speakers will be Sam Ruth, executive vice-president of Baycrest, Marvyn Novick, Metro Toronto social planner, and Dr. Michael Ziegler, assistant professor of psychology at York University. The time is 1:15 p.m. The forum is open to the community. Admission is free and refreshments will be served.

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Mothers go into school to explain Chanukah

By RHONDA BIRENBAUM

In recent years, Chanukah's significamce has been blown out of proportion because of its proximity to the Christian festival of festivals. The Festival of Lights has become a festival of presents and Chanukah bushes: a counterpart of Christmas.

Understandably, in the Diaspora, where Jews and Gentiles live in neighborhoods together, it may be difficult to explain to a young Jewish child why his house has no fancy tree with presents underneath. Instead, he gets a few coins of Chanukah gelt and a dreidl or two. Often it is easier to develop a Chanukah version of the Christian symbols, than to try and make him understand his mystifying Jewish heritage.

But many modern Jewish families have tenaciously held on to the traditional Chanukah. The parents have successfully instilled in their children the unique importance of Chanukah. As a result, they diminished the overwhelming effect of Christmas on the Jewish holiday.

These families have upheld the traditions of Chanukah under the tenet 'to each his own.' They agree the key to lessening the Christmas influence lies in explaining each symbol — Jewish and non-Jewish — individually.

The holiday of Chanukah is a colorful eight-day festival celebrating the victory of the Jews over Antiochus and the Syrian forces in 165 B.C.E. "It marks one of the first times in the history of the Western world that a nation went to preserve its religious liberty and freedom," says Rabbi Englander of Solel Synagogue.

At this time in the Jewish calendar, the Hebrew nation is also reminded of the miracle of the sacred oil; the oil that burned for eight days when the Temple was rededicated after the Syrian desecration.

"Chanukah is our holiday; Christmas is someone else's," declares Ella Stoch, principal of Solel Synagogue's religious school in Mississauga and mother of three teen-age children. "We have our holiday; they have theirs," she says.

At the Solel school, Mrs. Stoch tries to stress the concept of religious freedom rather than emphasize the miracle of the oil. "Because the children here (in Mississauga) are so surrounded by Christianity, we talk about freedom as the main reason for Chanukah. This gets us away from miracles, as Christmas is the celebration of the miracle of Jesus." This, too, helps the children understand distinctly what the holiday is about, she says.

Jewish children in culturally non-Jewish communities who attend secular schools often get little understanding from their Gentile-peers. "When my kids tell their friends they don't have Christmas," says Mrs. Stoch, "their startled friends say 'everybody has Christmas'!"

To counteract this misunderstanding, Mrs. Stoch goes into her children's schools to talk about Chanukah. She brings along some symbols of the festival and does her best to illustrate the Jewish holiday.

While at the schools, Mrs. Stoch also tries to make the teenagers understand Chanukah as adults. "It's important for them, as staff members, to understand what we celebrate. A lot of the time they just don't know what we're talking about."

Like Mrs. Stoch, Marilyn Steinberg, mother of two young children, also ventures into the schools to tell the story of Chanukah, light the menorah and sing a song or two. "When my son sees me doing these things in his school, he knows Chanukah belongs to him," she says.

The feeling of possession is an important aspect of religious awareness. When a Jew can identify a religiousity of his own, says Mrs. Steinberg, he can clearly preserve the separation of his religion from that of others. Children particularly, she continues, need this strong sense of identification.

"If they receive a positive Jewish identity at home," says Mrs. Steinberg, "then children will know where they stand in culturally integrated schools. And though some comparisons are inevitable, a strong Jewish background helps us superceed assimilation."

Mrs. Steinberg's son, Solomon, actively participate in the rituals of Judaism in their home. At Chanukah time he helps her make latkes, he sings songs, plays dreidl and lights candles. By making these rituals more meaningful, Mrs. Steinberg believes Solomon isn't likely to miss Christmas too much. He hasn't yet, she says.

Mrs. Stoch involves more than just her family in the traditions of Chanukah. She invites non-Jews into her home to take part in the singing, the latkes and the candle-lighting. Not only do her children understand the holiday and how it differs from Christmas, but their Gentile friends also learn the distinctions. And as a result of Mrs. Stoch's efforts at her Chanukah parties, the importance of the festival grows in the minds of everyone who takes part; especially the children.

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'Magician of Lublin' film of style rather than drama

By DAVID BIRKAN

Menachem Golan's production of **The Magician of Lublin,** which ended a three-week run at the Sheraton and Yorkdale Theatres here last week, is mainly a film of style and technique rather than of drama and development. But it transcends itself in the very last scene.

Set in turn-of-the-century Poland, the film more or less follows Isaac Bashevis Singer's novel of the same name. The protagonist, Jascha (Alan Arkin) is a magician in the Houdini mold, who can perform dazzling sleight of hand tricks, walk a tight rope, open locks with the deftness of his touch and free himself from chains and locks at the bottom of a water-filled tank. But far from enjoying the international success that he and his manager think is possible for him, Jascha is, as the story begins, no more than a 40-year-old entertainer travelling from one back-water town in Poland to another. The two men attribute his failure to attract top billing to anti-Semitism.

Yet, as the film shows, it is Jascha's tremendous irresponsibility and susceptibility to distractions of the flesh that keep him a failure. He has affairs with three women at a time when he is touring, creating constant hostilities around himself as well as mortal drains on his time and energy. He abuses the generosity of his agent and betrays the efforts that the latter has put into giving him his "big chance."

Golan's depiction of Jascha, who is shown demonstrating megalomania as often as sleight of hand, does not endear him to the viewer. Few of the characters, in fact, are sympathetically portrayed.

The depiction of Jascha's negative qualities, devoid of the subtleties and complexities that softened his character in the original novel, make him almost repulsive. His two or three outcries to God, which could have added a sympathetic dimension, appear blasphemous.

Jascha's very introduction as a tightrope walker dressed like the devil, cannot help but arouse some degree of alienation from the audience. If Jascha was intended to be a negative character, his depiction was perfect. Otherwise, and many would feel this was the case, it was a big mistake.

The countess's daughter, while sympathetically portrayed, plays a minor role. Magda, Jascha's assistant, whose devotion and love for him Jascha constantly spurns, also wins our sympathy. Yet, her ability to influence Jascha is minimal, and she must remain a minor character.

The other personages in the film are more caricatures than characters, who hiss, cry or lust at each other, depending on their slotted function. None are endearing. Jascha's manager, played by veteran actor Lou Jacobi, goes through the film in cycles of lending money to Jascha, buttering up a theatre manager and then reproaching Jascha. Everyone yells at each other to no effect in advancing the story. Shelley Winters is wondrously ugly as Magda's mother, but, alas, she too just yells her way through her part.

The costumes are rich; the houses, period props, the idyllic woods and the various types of diversions are lavishly filmed in color. The slow motion scenes, apparently obligatory in filmdom since **Bonnie and Clyde,** are the only drawbacks in an otherwise perfectly photographed production.

The final scene contains the bulk of the film's content of drama and wonder. It differs significantly from the book's ending, to the advantage of the film. Various characters from the story are brought together. There is a final confrontation that, without revealing the details, can be described as wondrously satisfying. It makes up for many of the previously described weaknesses of the film.

At the risk of revealing a little too much about it, the ending suggests that the actual protagonist of the film may be God Himself. He is mentioned by Jascha, who among other things, attributes the purity and greatness of nature to Him. From time to time, Jascha has exhibited the desire to perform a specific act, one beyond the physical capabilities of man. It is a benchmark that he aims for an never reaches, abandoning finally all hope in his ability to attain it. Yet, at the end, he is the recipient of an act of grace that allows him to perform this act and leaves the viewer in awe.

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Reporters, editors cling to cliches, author claims

Cont'd from Page 18

pondent's dispatch. Rosenblum warns that readers must learn to separate substance from what he calls the "razzle-dazzle of packaging."

Because of fierce competition for space — only 20% of the scores of thousands of words crossing the foreign desks of AP and UPI each day are relayed to subscribing newspapers — correspondents tend to exaggerate and to reach for dramatic conclusions and wide generalizations so as to make their stories more attractive to editors in New York.

Then, too, editors often perceive news in black and white terms. Space being precious, there is no room for subtlety. As a result, reporters and editors cling to cliches, the system depending on shorthand catchwords and labels that are invariably used unthinkingly.

As an example, he cites the Lebanese civil war, when correspondents usually described Christians as "rightists" and Moslems as "leftists." The catchwords certainly saved space, yet they led to confusion, distortion and inaccuracies.

Up against a system that appears to value cliches more than accurate reporting, reporters do their best to cope. But it isn't easy. As he puts it: "Any correspondent who has tried to write something which contradicts a general belief knows what an obstacle this cliche barrier can be."

Coups and earthquakes — the title of Rosenblum's book — are perennial favorites of editors, and this obsession with natural disasters is often at the expense of wide ranging general coverage. About three-quarters of American correspondents are based in 10 capitals — London, Paris, Tokyo, Hongkong, Bonn, Rome, Moscow, Beirut, Ottawa and Tel Aviv/Jerusalem. Consequently, news about the Third World is sparse and, when reported, incomplete.

The pattern is that Third World developments go unreported for weeks or months, then suddenly erupt into headlines. When R.W. Apple Jr., a New York Times correspondent, visited Chad in the 1960s and found the country was convulsed by strife, he said jokingly to a friend: "I discovered a war."

Rosenblum is also critical of American correspondents' tendency to rely inordinately on U.S. embassies for information. Diplomats being civil servants, their knowledge is tainted by State Department policy, and expediency. Yet reporters don't make enough allowances for this inherent limitation, he writes.

In passing, he claims that Canadian and Israeli embassy officials are excellent sources of information.

Groups and Earthquakes, while not a head-on assault on the wire service system, reads like a sorrowful indictment. Rosenblum believes the system can, or should be, better. But whether its masters have the capacity, desire or imagination to break with the past is quite another matter.

Drunk Before Noon is a different tidbit about journalism. It is primarily on the Washington, D.C. press corps, written by two reporters who spend much of their time in the nation's capital.

It is really an expanded version of a People magazine article: gossipy, light and not much leavened by serious comment. Private lives are highlighted and newspaper institutions such as The Washington Post and the National Press Club are probed.

The big names — Ben Bradlees, Art Buchwald, James Reston, David Broder — are given prominence, but, in keeping with the superficial spirit of the book, the portraits are only skin deep.

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* * *

Reduced! — Don Mills-Steeles
$119,900. Charming 5 bedroom, 2 storey home, main floor washroom and den with fireplace, combined living and dining rooms, finished rec room, 2 car garage, first offering. Call Bea Estrin or Alan Rosen 441-2888.

* * *

Bayview—Old Colony Area, 1 Acre Estate
$299,000. Charming fieldstone bungalow, room for tennis courts plus pool. Call Carol Greenglass or Leila Taylor 441-2888.

* * *

Avenue Rd.-Eglinton — $175,000
DUPLEX, newly renovated on quiet street containing 2 5-room apartments of 1,250 sq. ft. Luxuriously appointed, masters have ensuite & separate storage, closets. Excellent mortgage. Call Judy Horvath 441-2888.

* * *

Bayview Village — Ravine — Just Listed!
$194,900 Prestige location boasts 5 bedrooms plus laundry room on one level. The elegant 27' living room has marble fireplace, separate formal dining room has walkout to enclosed balcony which overlooks ravine. Family room with open fireplace. Call Allen Rosen or Bea Estrin 441-2888.

"REAL ESTATE PEOPLE HELPING PEOPLE"

Harvey Kalles MLS 441-2888

LARRY UNGERMAN realty ltd. realtor

Upper Forest Hill - $184,500
Just listed! Superb 2-storey, 4-bdrm., centre hall plan. Large living rm. w. firepl. & main-floor den. Ultra-modern kitchen plus breakfast area. Master ens., central air, fully fin. wood panelled rec. rm. in bsmt. Copper plumbing, new wiring throughout. For further information call Larry Wolstat, 484-9111.

* * *

Leslie-Cummer $153,500
Just listed! Magnificent 5-bdrm. home, on quiet cul-de-sac. Features main-flr. fam. rm. w. walkout to garden, main-flr. laundry rm., large Hollywood style kitchen, dbl. garage & other. central air, humidifier, intercom throughout. A pleasure to show. N. Budman, 484-9111.

* * *

Bathurst Manor — $186,500
Impressive backsplit, 30' living rm., huge Hollywood kitchen, separate library & den, finished rec. rm., 3 bdrms. with 4pc. ensuite off master & balcony overlooking professionally landscaped garden. Burglar alarm system throughout. Double garage & drive. Sandi Halpern. 484-9111.

* * *

Avenue Rd. & Lawrence — Bedford Glen — $89,900
Brand new 2 bdrm., 2 storey condo with central air & 2 baths, 3 appliances, walkout from living rm. to garden plus use of exceptional recreation facilities. Vendor anxious to sell. Penny Brown, 484-9111.

HERSH

5937 Bathurst St. Unit 2
Open Sun. 2-4
North of Drewry. First time offered. Luxury 7 room Townhouse in quiet Cul-de-Sac. 2 storeys. Beautifully appointed. 5 appliances, central air. 10% - 1st Mtge. See me there! Rose Simon 633-7777.

* * *

Overbrook-Wilmington
3 Bedroom Bungalow
Bathurst Manor. Spacious, double garage. Professionally finished basement. Try an offer. J. Potok 633-7777.

* * *

Blue Forest Area
Executive Bungalow
Luxurious 7 room — 3 bathrooms, walk-out to patio. Expensively renovated. Super kitchen plus 5 room basement, wet bar, and much more. Roslyn Karten 633-7777.

* * *

Bathurst & Steeles
10¾% Mtge.
Immaculate end unit Townhouse, 3 bedrooms, central air conditioning! Attached garage. J. Potok 633-7777.

Bathurst & Drewry
$124,900. Well maintained brick backsplit, 8 spacious rooms, 3 bathrooms, att. garage. C.A.C., pool-size garden, original owner. First mortgage 8%. Many extras. Priced low for quick sale.

Seymour Shatz Real Estate Broker
633-0211

HOUSES FOR SALE

Royal Trust
REALTOR
Royal Trust
THE SIGN THAT SELLS
First in homes. First in service.

Bathurst-Neptune Dr. $34,000
3 bdrm. apt., all good sized rooms, balcony, appliances, immediate possession. Mrs. Seidman 635-1170.

* * *

Bathurst-Wilson $79,900
Easy Terms, 1-Open Mtge.
Brick detached 6 room bungalow, 3 bdrms., good sized rooms, finished bsmt., garage, ideal starter. Mrs. Seidman 635-1170.

* * *

Bathurst-Sheppard A-1 Buy
Greatly Reduced
$30,000 down, 1 open 12% mtge., 4 bdrms., split level den, modern kitchen, bath ensuite, rec room, double Dr., garage. Mrs. Seidman 635-1170.

* * *

Bathurst-Patricia $102,500
Brick detached, 3 bdrm. split level, den, huge living-dining, newly broadloomed, large kitchen, appliances, rec room, fireplace, garage, best buy. Mr. Seidman 635-1170.

* * *

Bathurst-Glencairn Custom Built Backsplit
$179,000. 1 year new, hollywood kitchen, 3 bdrm., 5pc. ensuite, 4 full baths, oversized main floor family room with brick fireplace, double drive, central air, electronic alarm, intercom. Call Alan Newton 635-1170.

* * *

Bathurst-Drewry $98,900
Estate Sale Best Buy
Custom designed bungalow, 3 bdrm., good sized living-dining, modern kitchen, 2 car garage, finished bsmt., near everything. Mr. Seidman 635-1170.

* * *

Open House Sun. 2-4:30
10 Digby Crt. $119,900
Bathurst-Drewry. 2 storey, 4 bdrms., main floor powder room & den, bathroom ensuite, large living-dining room, eat-in kitchen, 8 appliances. Vendor holds mtge. at 11½%. Won't last. Mrs. Kerbel 635-1170.

* * *

Bathurst-Wilson South Of 401 — Luxury Condo.
$44,500 excellent financing. Vendor holds mtge. Exceptional decor, central air, 5 appliances, laundry room ensuite, surplus of cupboards, immediate possession. Mrs. Kerbel 635-1170.

* * *

Bathurst-Wilson Area $94,000
Estate Sale, Best Buy
Custom designed, 2 storey, 3 bdrms., good sized rooms, modern kitchen, attached garage. Apt. in the basement. Vendor holds mtge. at 12%. Irene Bushuev 635-1170.

* * *

Just Listed — Bathurst-Wilson
$78,900. Charming 1½ storey on lovely lot. 2 baths, large eat-in kitchen, rec room, near shopping. T.T.C. & Synagogues. Mrs. Kendall 635-1170.

* * *

Why Pay Rent? Bathurst-Neptune
$48,900 will buy this luxury 2 bdrm. apt., with Southern exposure, 4pc. ensuite, 5 appliances. A pride of ownership is evident. Call Phyllis Lynas 635-1170.

* * *

Bayview & Finch!!! $137,500!!!
Just listed!! Exclusive stone front side split. Family room, 2 fireplaces. Walk-out basement to pool sized lot. S. Morris, 494-1510.

* * *

Bathurst — Y.M.H.A. — Charm Personified
10¼% large 1st mtge. 3 bdrms. 3 baths, 3 w/o's. Contemporary styling. Wood flooring thruout! Only one available here. Shelly Weinman, 493-6250.

* * *

8¾% 1st Mtge. Due 2008
3 bdrm. condo apt., Don Mills & Eglinton. Super end split unit with ravine view. 2 baths, brdlm., underground parking. Mrs. Dennis, 494-1510.

* * *

Thornhill Executive
$6,000 down buys this super townhome, central air, family rm., fireplace, walkout to patio, garage, move-in condition. Mrs. Baters, 494-1510.

Royal Trust. Your first name in real estate
Royal Trust Corporation of Canada, Realtor

LIL RUSH

Don Mills-Steeles. Beautiful large 4 bdrm. 2 storey link, attached garage, circular staircase, 5 appliances, central air, finished bsmt. Excellent 1st mtge. Mrs. Reingold, 636-5200.

* * *

Bayview-Steeles
6 rm. townhouse, main fl. laundry rm., walk-out from finished bsmt., private attached garage and driveway. Shawn Rush, 636-5200.

Lil Rush R. E. Ltd., Realtor

LARNELL R. E. LTD.

Bathurst-Sheppard — Store
1,500 sq. ft. plus basement. Good for everything. Call Sheldon Laiwint 635-9945.

* * *

Bathurst-Neptune
— 5-Plex —
Balconies, garages, good investment property. Call Arnie Ross 635-9945.

Larnell R. E. Ltd., Realtor

The Perfect Family Home
Bayview-Steeles area. Spacious 4 bedroom ranch bungalow. 100'x150' lot, large oval concrete pool, sunken living room, separate dining room, main floor laundry room, fireplace in den with walkout. Call Merle Peters 485-2333.
Kingsway R. E. Ltd. Rltr.

Bathurst-Finch
Only 6 new luxury semi-detached homes available at $79,990 with 11% mtge., 3 bdrm., extra large family room with fireplace, 3 washrooms, choice of broadloom and cupboards. Immediate possession. For information call 636-0680.

the Permanent

Upper Village! Rare Find!
2-storey stone brick, 4 oversize bdrms. Large foyer, main-flr. powder room, den, family rms., open firepl., mod. kitchen, 4 baths, dbl. garage. $90,000 mtge. at 10½%. Move-in condition. Must sell! Mrs. Banack, 783-3333.
Canada Permanent Trust Realtor

Albert Brown real estate limited

Bayview Place
1st at 10% for 25 years
Luxury 3 bedroom townhouse complete with 5 appliances, broadloom throughout, central air and much more. $50,000 first is due in July, 2000. Asking only $91,000.

* * *

On the Park
Designer's own townhouse features 3 bedrooms, large eat-in kitchen, finished walk-out rec room and more. Luxury touches throughout including the finest in floor and wallcoverings, tiles and finishes. Good first mortgage at 10¼%.
Exclusive with Norm Rother
449-6565 or 226-1775

Susan HAMOR REALTOR

Bayview-Steeles $219,900
Luxury 2-storey large 4-bdrm., two 3-pce. ensuite off master bdrm., family rm., 2 fireplaces, sauna, central air, heated marbelized pool, prof. landscaped. Close to TTC & shopping. 491-8895.

* * *

Fairview Mall $48,500
Luxury 2-bdrm. plus den, condo apt., central air, 5 appliances, complete rec. centre, 11% mtge. 491-8895.

HOUSES FOR SALE

TAL-RAM Real Estate Ltd. Realtor

Lawrence/Bathurst - $72,900
A lovely 5 room bungalow. Bushie Cohen. 789-4325.

* * *

Glencairn/Bathurst
Near synagogue, 4 bedrooms or 3 plus den, different layout, sizable lot. $126,900. Bushie Cohen. 789-4325.

* * *

Leslie/Cummer - $139,900
Comfortable, well organized home, 4 bdrms., 20' mstr., 4 pc. ens. Walkout from main floor family room, open fireplace, pool size garden. Family kitchen, central air, double garage. Elaine Chelin. 789-4325.

* * *

Englemount/Viewmount
5 yrs. new, super shape, both library & family room, 4pc. ens. Huge Family kitchen. Estate sale. Bushie Cohen. 789-4325.

* * *

Forest Hill - $189,000
Natural wood & panelling, main floor family room & powder room, modern kitchen, centre hall plan, 2-4pc. baths, both ensuite. Renee Bald, 789-4325.

* * *

Briar Hill — $227,500
Spacious contemporary 5 bedroom house, oak panelled library — all offers considered. Barry Tsur. 789-4325.

* * *

Lower Village
Just listed. Exceptional 3 storey, entertainment size residence. Fabulous principal rooms, oak & walnut panelling, den & library, ultra kitchen. 4 twin size bedrooms on 2nd, help quarters. Outstanding rec room. Asking $365,000! Judi Werger. 789-4325.

* * *

Lower Village — New
Very near completion, still time for your finishing touches. Here again, the architect/builder demonstrates creativity & imagination to make this small/big home suitable for grand entertaining and manageable lifestyle. Light & space, height & shapes are cleverly combined. Only those who seek the very special call without delay. Renee Bald. 789-4325.

* * *

Lower Village — 2 Storey
Modernized 4 bedroom Tudor residence. Pool-size lot, lovely lower level, attractive features. For details, call Barry Tsur. 789-4325.

Sadie Moranis Limited • Realtor 449-2020

PERSONALIZED SERVICE QUALITY HOMES

Bayview South Of Finch — Steps To TTC
$127,900. Very spacious bungalow in popular Bayview Village. Huge kitchen, 3 pc. off master bedroom, delightful family room, 2 fireplaces, 2 car garage, central air. Barbara Glenny 449-2020, 225-2373.

* * *

Minutes To Downtown By Subway
$179,900. Stunning 8-room home with terrific financing and many conveniences to aid the busy homemaker! Bright family kitchen, 4 baths, finished lower level. Mary Young, 449-2020.

* * *

Bathurst-Eglinton
$154,900. New exclusive! One powder room, main family room, hollywood kitchen, 3 bedrooms, rec room, central air, lovely patio and garden. George and Annette Donnenfield 449-2020.

* * *

YONGE NORTH LUXURY — 10¼% HUNTER'S POINT LUXURY
homes up to 4,500 sq. ft. 70' estate lots. Masters with sitting room and fireplace. Free decorator help.

FROM $143,900
Exclusive from Sadie Moranis Limited. Realtor 449-2020.

* * *

Coreydale Court-Pool
$199,500. Well below replacement value. Owner leaving country. Huge principal rooms. Ideal for art lovers. Panelled family room, study. Finished lower level. Unique pool setting - ravine. Owner financing. Barbara Smith 449-2020.

* * *

York Mills — 5 Bedrooms
$205,000. Quality built family home, oak panelled family room-fireplace, main floor laundry and powder room, rec room. Superb condition in demand area. 11% mortgage. Don Le Page 449-2020 or 881-1221.

YOU CAN'T MOVE EVERYTHING INTO AN APARTMENT
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HOUSES FOR SALE

A. E. LePAGE
(ONTARIO) LTD. • REALTOR
The name friends recommend to friends

Sparkler on Quiet Crescent in Thornhill
Vendor financed, 4 bedroom home (4 piece en suite), 3½ baths plus office and apartment. Family room plus fireplace, customized decor and value throughout at $156,900. Yolande Brown 221-5515 or 881-8028.

* * *

Late Closing — Like New Home — $76,900
Walking distance to plaza and transportation, floor to ceiling fireplace in family room. Superior broadloom over hardwood, 3 large bedrooms and double drive. Yolande Brown 221-5515 or 881-8028.

BRAMALEA REALTY LTD.

Steeles-Leslie
Super sharp 5 level backsplit, 4 bedrooms, 2 full baths, family room and rec room, upgraded broadloom, garage. On a huge pie shaped lot. Fantastic financing at 10¼%. Just listed, so don't wait. Call Jim McCreary 482-5450.

* * *

Bayview-Sheppard
Stunning 3 bedroom, bath en suite, 2 fireplaces, central air, walkout from rec room, garage, quality broadloom and the best in decor. Fantastic financing at a low rate so don't worry about sky rocketing interest. Ron Owen 482-5450.

* * *

Bathurst
Huge 5 level backsplit, family rooms, fireplace, studio, den and rec room, 4 washrooms, double garage, central air, ceramics, upgraded broadloom and a sharp decor. Super home for large family or two families. Call Ron Owen 482-5450.

* * *

North York
Large 4 bedrooms, finished rec room, eat-in kitchen with walkout, 1½ baths, garage, appliances, drapes and a dazzling decor. Here is the best. Its Just $59,900. Call Jim McCreary 482-5450.

JOHN G. CAMPBELL LTD. — An Address To Be Proud Of
Realtor

Ravine setting. Rambling 4 bdrm., 4 bath bungalow. Imaginative kitchen, creative family rm., library, gym. Walk-out to patio & courtyard. Fireplaces. Exquisite detail & fortress-quality construction. Holiday season — priced to sell! $267,800. Contact Shannon, 226-1800.
John G. Campbell Ltd., Rltr.

MISTER REAL ESTATE RLTR.
"EVERYTHING WE TOUCH TURNS TO SOLD"

The Bridle Path — Reduced $498,000
Georgian, 3 yrs. new, 6 bdrms., 6 baths, 3 fireplaces, family room & den, ultra modern kitchen/fireplace B.B.Q., oak stairs, floors & cabinets, separate maid's quarters, indoor swimming pool, sauna, fin. walk-out bsmt., brick wet bar. Excellent value — the most elegant and desirable living. AHUVA BENEGBI 224-2800.

* * *

Bathurst Manor Money Makers
Six-plex with balconies and garages, fully rented, 1 open mortgage. MR. VERRALL 224-2800.

* * *

Leslie & Steeles — Just Listed — $259,900
Unique modern custom built, 3 yrs. new, about 4,000' of architecturally designed luxury, 5 bdrms., 5 baths, exceptional master + sitting area + ensuite bath, sunken living + family rms., 2 open fireplaces + b/i wet bar, sep. dining room + den main floor, skylight, ultra modern arborite kitchen + b/i Jennair Bar B.Q., fin. bsmt., sep. maid's quarters, spot lights thru-out, many extras, must be seen to be appreciated, super home on cul-de-sac. AHUVA BENEGBI 224-2800.

* * *

Bayview-Steeles — Will Build Your Palace
Superior construction built to your needs, over 3,800' of luxury living on over 15,000 sq. ft. lot, 3 garages, see plan. MR. VERRALL 224-2800.

* * *

Bathurst Village Reduced — $117,900
Beautiful 3 bdrm. sidesplit, king size bedrooms, huge family room/walk-out, ultra modern kitchen, fin. bsmt., central air, cedar closet, vendor will hold 1st mtge. at less than current rate, many extras, upgraded home, close to all, a must to see. AHUVA BENEGBI 224-2800.

* * *

Bayview-Finch — Asking $103,900
Try your offer! Bright 3-bdrm., 3 bath bungalow, main floor den, central air, large rooms, finished basement, must sell! MAXINE RONESS 224-2800.

* * *

Sheppard & Wilmington — $109,900
Beautiful 3 bdrm. bungalow, L-shape living & dining room, modern kitchen, king size master, fin. bsmt., sep. entrance, new roof, alum. siding, central air, much more, long possession, owner has bought, close to all. AHUVA BENEGBI 224-2800.

* * *

Bathurst North — $199,000
Walk to synagogue from this 4 bdrm. quality home, all equipped gourmet kitchen, family room plus library, beautiful condition. ORLAND VERRALL 224-2800.

* * *

Super Saver — 10¼% Mortgage
Huge 3 bdrm. end unit, central air, appliances, gorgeous ceramic tiling, broadloom thru-out, spacious kitchen, fin. family room, dining room overlooks living room, asking $64,900. ELIE GOLDSTEIN 224-2800.

* * *

Palm Drive — $35,000 Down!
Brick backsplit, 3 bdrms., family room & den, high, fin. bsmt., extra large home, double garage, one open mortgage — low interest. MR. PISTER 224-2800.

* * *

Bathurst & York Downs — $159,900
1 year new, 2 storey, 4 bdrms., 4 baths, main floor laundry & family room/open fireplace, fin. bsmt. + sep. ent., double garage, close to synagogues & subway, many extras, long possession. AHUVA BENEGBI 224-2800.

* * *

Bathurst-Steeles — $17,000 Down!
Luxury suite, large 10¾% mtge., 2 full baths, 5 appliances, fireplace, den, large rooms, pool, sauna, tennis, top security. STUART FARB 224-2800.

* * *

Ridelle-Marlee — $44,500
Large, gorgeous 2 bdrm. condo., 9½% mtge., garage, sauna, pool, owner bought. MR. VERRALL 224-2800.

* * *

Bathurst-Steeles — $107,000
Lovely spacious 3 bdrm. sidesplit close to all conveniences, main floor den or 4th bdrm., walkout to enormous lot, newly fin. rec. room. MRS. CARMONA 224-2800.

* * *

Wilson-Faywood — $83,900
Lovely detached 2 storey, 3 bdrms., new formica kitchen, huge living-dining + w/o to gorgeous lot, fin. bsmt., garage, ceramic floor, dishwasher, 11¼% mtge. MRS. CARMONA 224-2800.

* * *

Bathurst Village — $159,900
Conveniently located Torresdale Ave., beautiful 4 bdrm. 2 storey on huge private lot, 4 baths, main floor den, formal separate living-dining rooms, lovely modern kitchen + w/o, professionally fin. bsmt., 2 car garage, central air. MRS. CARMONA 224-2800.

* * *

Bathurst-401 — Triplex
$104,900. Original owner, low down payment. JOE WEINMAN 224-2800.

HOUSES FOR SALE

SOLNIK & RYBAK REAL ESTATE LTD. REALTOR

Store, Business & 2 Apartments
Bathurst-Lawrence
Solid brick building. Store with 2 apartments and laundry mat - business included. $25,000 down. Vendor will hold mortgage. Terrific business, terrific location. Mrs. Solnik 789-7111.

* * *

Bathurst-Glencairn
Lovely 7 rooms, ultra kitchen, 2 baths, pool sized lot, shows beautifully. Excellent financing. Mr. Frankel 789-7111.

* * *

Bathurst-Briar Hill Area
Exquisite 4 bedroom centre hall, huge ultra kitchen, king size master, completely finished lower level, for more details on this spacious luxury home call Mrs. Rybak 789-7111.

* * *

Bathurst-Lawrence
Desirable Location. This elegant 3 bedroom bungalow in move-in condition features large L-shaped living and dining room, ultra kitchen, beautifully finished basement, large lot. Mr. Messinger 789-7111.

* * *

Bathurst-Sheppard-Faywood Must Be Sold!
Beautiful 5 room bungalow, ultra kitchen, finished basement, broadloom, central air, 4 appliances, pool size lot, all offers presented. Mr. Frankel 789-7111.

* * *

Drastically Reduced For Quick Sale
Leslie-Cummer Area.
A real buy. 3 + 1 bedroom luxury townhome in executive complex. Close to GO train and all amenities. Must be sold. Don't miss this one. Call now! Heather Sherman 789-7111.

* * *

New Listing Finch East of Leslie
Carries Like Rent
Immaculate 3 bedroom townhome owned by professionals. Picture window in extra large kitchen. Central air. This is a street townhome, you just drive into your private garage. Call Now! Mrs. Sherman 789-7111.

* * *

Fruit & Vegetable Business
Don Mills South Of Steeles
Great location — great price. Golden opportunity to be your own boss. Owner must sell. Mrs. Sherman 789-7111.

* * *

Luxury Condominium Drastically Reduced
Bathurst-Wilson. 2 bedroom, 2 baths, cedar closet and laundry room en suite. Ultra kitchen, 5 appliances, broadloom, drapes, central air. Priced to sell. Open to all offers. Mrs. Mosten 789-7111.

INVESTMENT PROPERTIES FOR SALE

At Bloor & Yonge
Huge detached 4-plex, 1,500 sq. ft. per suite. Ideal for owner occupancy, city licence garages available. $259,000. Exclusive with Mr. Engels, 441-2003.
Santee Realty Inc.

MORTGAGES

Available. Private funds for residential mortgages. No brokers or appraisal fee. Competitive rates. Mr. Swern. 889-3333. 20

OFFICE SPACE FOR RENT

Yonge-Fairlawn or Yonge-Davisville. Modern office space and stores for rent. Air conditioning, elevator, carpeting. Will divide to suit. 481-4631, 630-7099, 667-8203. 10

OUT OF TOWN PROPERTIES FOR RENT

Luxury Palm Springs condo. 2 bedrooms, 2 bathrooms. Dec. 15-March 15. Tennis, Jacuzzi. Walking distance to Canyon Hotel. No children, no pets. Write: S. Sloan, 3111 Lama Ave., Long Beach, California, 90808. Telephone: (213) 431-4752 after 6:00 p.m. 20

OUT OF TOWN PROPERTIES FOR SALE

Sunny Phoenix Arizona
Beautiful Retirement/vacation condo on lovely lake. 2 bedrooms, 2 bath vaulted ceiling, plush earthtone carpeting. Beautiful mountain view from 10 x 21 balcony. Tennis, fishing, sailing, swimming, jacuzzi. Close to shopping and thruway. Cash or conventional buyer, principals only. Price: $71,900. Call (602) 993-2591 or write B. Krumwide, 11038 North 28th Drive, Apt. 321, Phoenix, Arizona 85029. 20

PERSONAL

Gentlemen, I'm 59, and at present very lonely! Born in Europe and 24 years in Canada. I know that what I'm looking for is not going to be easy. I would like to meet an intelligent, warm hearted, very special "Somebody"! If you like music, operas, theatre, good conversation and a dreamer like myself who thinks that such a man exists please answer. Box 5666, CJN, 562 Eglinton Ave. E., ste. 401, Toronto, Ont. M4P 1P1. 13

Hi, I'm a lonely, slim, considered attractive, 55 year young widow. Likes everything life can still offer! Dancing, travelling, dining out, etc. Write if you're interested to Box 5667, CJN, 562 Eglinton Ave. E., Ste. 401, Toronto, Ont. M4P 1P1. 13

Single Jewish Professional business-people meet confidentially as individual persons. Call Mrs. Fren 534-7310 or write Box 5134, CJN, 562 Eglinton Ave. E., Ste. 401, Toronto, Ont. M4P 1P1. 20

Drinking too much booze can kill you! Join alcoholics anonymous and stay alive. For further information phone Sam Sherman 363-3840, residence 636-5191. Strictly confidential. 13

The international investigators, security guards and patrol service. Call Birnie — Civic Security. 766-3421. 20

PERSONAL

Confidential, discreet, private investigation. Reliable, 24 hour service. 224-1910. 20

All attractive single girls between 25-35 who would like to date a super guy. Box 5645, CJN, 562 Eglinton Ave. e., Ste. 401, Toronto, Ont. M4P 1P1. 20

Cherubic 29 year old Jewish lady seeking a Jewish man with warm kind disposition and a great sense of humour. Write to Box 5669, CJN, 562 Eglinton Ave. E., Ste. 401, Toronto, Ont. M4P 1P1. 20

Looking for that someone special? So am I. I am a single, professional, good-looking man, 30 years young, wishing to meet a warm, intelligent, attractive lady, 23-30. Reply to Box 5672, CJN, 562 Eglinton Ave. E., Ste. 401, Toronto, Ont. M4P 1P1. 13

World-wide dating and marriage brokerage service. Free brochure. Call (305) 721-8257. Write: LDE, P.O. Box 25038, Tamarac, Florida, 33320. 13

I am a 28 year old Jewish male who has recently moved to Toronto. Because this does not appear to be the easiest city to break into, and since I've never had an interest in the bar scene and all the games that go with it, I'm just not meeting as many girls as I would like to. Although this ad does seem like a viable alternative, I still feel somewhat uncomfortable with such an approach. For this reason, I do not wish to list such things as appearance, personal qualities, interests, etc. Besides which this was supposed to be an ad in the classified section of a newspaper, not a novel, and it's costing me 10 cents a word. Please feel free to reply to Box 5673, CJN, 562 Eglinton Ave. E., Ste. 401, Toronto, Ont. M4P 1P1. 13

Handsome 24 year old enjoys dancing, dining, sports and the company of a fun loving female. I would like to meet someone age 19-24 for a meaningful relationship. All replies held in strictest confidence. Box 5670, CJN, 562 Eglinton Ave. E., Ste. 401, Toronto, Ont. M4P 1P1. 13

Driver for late model car to Florida. Around Dec. 20. 924-7944. 20

Attractive professional single lady would like to meet intelligent man. 536-0037. 13

SERVICES

Appliances

Appliance repairs, stoves, washers, dryers, etc. Fast efficient service. Evenings service available. 534-7178. 20

Stove, fridge, washing machine, dryer, vacuum cleaner, apt. electric appliances. Low price. Call 789-4206. 20

Carpentry

Carpenter, kitchens, washrooms remodelled, new kitchen counter tops, rec rooms. First class job. 782-5679 evenings. 20

Carpenter, all types of carpentry work, stores, residences, offices, recreation rooms. Call 964-2179 till 5 p.m. and 922-9482 after 5 p.m. and weekends. 6

SERVICES

Carpentry

Custom cabinets, rec rooms, alterations, home and office. References. Call Lou 245-4225. 20

Experienced, finish and rough carpentry for alterations, repairs and additions. 633-3467. 20

General carpentry work and custom made cabinets. Specilaizing kitchen remodelling. Reasonable rates. Free estimates. Call George 839-9902. 20

Clothing

Fur repairs, alterations and remodelling. Also on sheep skin and leather coats. 494-3288. 20

Wanted, used fur coats, jackets, stoles. Highest prices paid. Furs by Shapiro, 3364 Yonge St. 481-9690. 20

Electrical

Electrician. Large and small jobs. Call Jerry 638-1626, Lic. E787. 20

Entertainment

Versatile Band — Available for dances, parties, weddings and Bar Mitzvahs. The Toronto Sounds, Dan Moir, 699-2616 (evenings). 20

Health & Beauty

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OBITUARIES

Anders, Beatrice on Nov. 25, 1979, late of 505 Locust Ct.
Bender, Louis on Nov. 25, 1979, late of 49 Strathearn Rd.
Feldman, Rachel on Nov. 23, 1979, late of 765 Steeles Ave.
Firestone, Abraham on Nov. 29, 1979, late of 4 Forest Laneway.
Haubenstock, Max on Nov. 24, 1979, late of 9 Kingsbridge Ct.

OBITUARIES

Katz, Annie on Nov. 23, 1979, late of 3560 Bathurst St.
Lando, Jacob on Nov. 29, 1979, late of 4160 Bathurst St.
Lieberman, Esther on Nov. 25, 1979, late of 1555 Finch Ave. E.
Offenheim, Charles on Nov. 29, 1979, late of 3636 Bathurst St.
Steinberg, Nathan on Nov. 25, 1979, late of 493 Castlefield Ave.
Walker, Maureen on Nov. 25, 1979, late of 98 Falconer Dr.

This obituary listing provided courtesy of
BENJAMIN'S PARK MEMORIAL CHAPEL

More than 300 attend Leo Baeck day school

Toronto, the locale of the 55th biennial convention of the Union of American Hebrew Congregations, is a vigorous centre of the Reform movement.

One of the manifestations of the strength of Reform in this city is the Leo Baeck Day School, established in 1974, which is attended by more than 300 children from pre-school (three years of age) through grade six.

The only Reform Jewish day school in Canada and one of the few in North America, Leo Baeck provides a general studies program integrated with a substantial Hebrew and Jewish curriculum. It is anticipated that the school will add a new grade each year through the ninth level.

As the Ontario government does not provide funding for schools outside the public school system, the parents of the students attending carry the biggest financial load, although the community provides an annual allocation through Toronto Jewish Congress, the local federation.

The curriculum consists of both formal and informal educational experiences. In the formal aspect of the curriculum are core subjects such as language arts, social studies, science and mathematics. Every day each child studies Hebrew and French in creative ways. The formal academic subjects are enriched by art, drama, music and an extensive physical education program.

The Leo Baeck Day School is more than a series of classrooms. It is a community which transmits values as well as experiences. Each year the children gather shalach manot and deliver it to community agencies on Purim. Every fall, the third through sixth grades go on a four day camp-in. Away in Northern Ontario, children, parents and teachers eat, play and pray together. In a camp setting, activities become curricular matters equally as important as formal subject matter. The experiences of Shabbat together at a camp sponsored by the school reinforces and deepen many classroom experiences and remain with a child for years.

At Leo Baeck there is a respect for children and their interests as well as a respect for the authority of knowledge and culture. Some outsiders perceive a respect for children as a lack of discipline. In reality, however, a child who is given options within clearly defined limits becomes a motivated learner and a willing participant in the school.

The insistence upon respect for children facilitates the school's belief it may take some children longer to master a new concept through experiencing it, but it will be better understood. Consequently the school is committed to the individualization of instruction. This helps the child develop in a way and at a pace appropriate to each individual.

The curriculum does not separate Jewish content by language or time of day. Jewish and secular studies meet frequently in the course of a day's program. They intertwine and interact in a natural relationship. They suggest a Judaism rooted in the ordinary experiences of a person's day-to-day life.

The evolving nature of Reform Judaism has allowed the Hebrew language and traditional text to attain an important position. Although the study of the text in the original language or Hebrew as a spoken language will never be considered the raison d'etre of Reform education, The Leo Baeck Day School is firmly committed to educating students who will be able to achieve a facility with Hebrew as a language of prayer, religious text, literature and modern Israel.

The school is actively supported by the Reform rabbis and Reform temples of our community.

Reform breaks ground with first guide on mitzvot

By BEVERLEY STERN

There is a "new traditionalism" in Reform Judaism.

As social activism was the byword in the 1960s and 1970s for Reform pulpits across North America, so now religious activism — or more correctly, "a revival of distinctive Jewish religious roots" — has become the key theme in the contemporary Reform weltanschauung.

This trend towards traditionalism — or "reclaiming the rich soil of Kedushim in which Judaism is rooted" — can be most visibly seen with the recent publishing of an attractively designed paperback called **Sha'arei Mitzvah, A Guide to the Jewish Life Cycle.**

Sha'arei Mitzvah is the first guide to Jewish customs and observances ever issued under Reform auspices in North America — and what makes this book so special is that up until recently Reform Jewry has repudiated any codification of Jewish mitzvot because it felt that interpretations of diet, observances of the Holy Days, festivals and Shabbat as well as other mitzvot could be modified.

But now, says **Sha'arei Mitzvah** editor Rabbi Simeon J. Maslin from Chicago, because Reform Judaism is so concerned with the survival of Judaism in modern times, the Reform movement wanted a book which would outline practices of mitzvot which would give Reform families a guide for the home.

"It is the home which is central to the survival of Judaism," Maslin stressed before an audience recently at the Temple Sinai, "because that is where the teachings of both the school and the synagogue can best be reinforced.

"It was naive to believe that you could develop Judaism through Jewish education alone," he continued. He revealed statistics which showed that over 60% of American youth were not receiving any Jewish education, and that 80% of those who were still did not demonstrate any observable commitments to Judaism.

Maslin, who worked on the guide book with Toronto rabbis as well as those from the States, urged home-centred rituals which joyously celebrated customs and traditions. He said that synagogue could ever be an acceptable religious surrogate for the Jewish-oriented family.

In reviewing ideological developments, Maslin described Reform Judaism's early repudiation of Jewish ethnicity and nationalism during the 19th century to contemporary developments such as strong pro-Zionist sentiments.

"The Pittsburgh Platform of 1885 recognized only the moral laws in Judaism as binding," he told his audience. All other Mosiac and rabbinic laws on diet, priestly purity and dress were thought to obstruct modern spirituality.

But the 1937 Columbus Platform came through with an entirely different emphasis, he went on. Affirming Zionism, and the preservation of distinctive Jewish customs, symbols and ceremonies, the Columbus Platform's edicts also set a course for social action that was followed up until today.

"In the years that followed, Reform Judaism and the quest for social justice became synonymous," exclaimed the rabbi who was active in the civil rights movement, the campaign to end the war in Viet Nam and a host of other issues such as planned parenthood and legalized abortion.

Rabbi Maslin admitted to his audience that the urgency of the events of the sixties and the seventies directed his attentions away from the inner religious core of Judaism.

"Social action is just a part of Judaism, and as Elie Wiesel says, we must begin again to draw on our own unique Jewish experience if we are to survive the challenges of modernity," Maslin stressed.

"We have won our epic struggle to be recognized as Jews. We are no longer despised or rejected, but rather, accepted professionally, socially and politically. We are well identified, but the price has been high in terms of assimilation," he emphasized repeatedly.

In this new phase of Jewish responses to crisis, the definition of the quality of Jewish existence must be revitalized at its very roots, he said.

The **Sha'arei Mitzvah,** the result of several years of labor by a committee of Reform Jews and which looks at issues from abortion to Zionism, is a product of Reform Judaism's concerns to recover an authentic — and distinctive — Jewish identity, Maslin concluded.

Negev honors Murray Koffler

Cont'd from Page 1

"Furthermore, you and I might no longer be attracted, no longer inspired, no longer caring," he said.

"I do not, for a moment, disregard the giant steps and the monumental achievements of these past 50 years: cities that hum with vitality and achievement; great parks and forests, orchards and agricultural areas vibrant with new growth, thanks to JNF, a flowering of artistic and intellectual life nourished by flourishing universities and institutes of research; hospitals; the development of water resources; and a thousand wonders created out of a people's will — all promising a greater future for the generaions to come. Yes, we all here have participated in that magnificent reconstruction.

It would be interesting to know the number of names on plaques or scrolls in Israel: hundreds of thousands I am sure. No other country has so many representing people from abroad. Signifying small and large responses to Israel's needs — all of you, I am sure, are registered in some way in this chronical of achievement. The sense of worldwide pride is represented on those plaques, and to the Israeli, a sense of worldwide togetherness. Any of us who have ever contributed to a project in Israel hopes and prays that his interest will be maintained and become even more beautiful or useful. We carry a vision of goodliness and Godliness about them. But having achieved so much, we must stop the insidious decay which threatens it all."

Koffler described how the inspiration for the environment project came to him:

"One day, in Netanya, I was stirred to see, while jogging along the beach, hosts of youngsters everywhere gathering up twigs and driftwood, rubbish and paper scraps, which, as the day came to an end, were heaped in neat stacks for miles along the shore. And when evening came, each stack became a blazing bonfire, tended by young men and women. Their singing and dancing around the fires brought back to me the image of Israel which I have so long remembered — an Israel alight with purpose and exultant in the happiness and vigor of its youth."

That day turned out to be Lag B'Omer, as traditionally celebrated in Israel.

"My friends," he concluded, "life is a blessing; its quality is a gift. We rejoice in it . . . and we aspire to pass its blessings along to others."

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Sydney's 20,000 Jews enjoy extensive cultural diversity

By BENJAMIN SCHLESINGER

TORONTO —

Sydney has a population of about three million, among whom are 20,000 Jews. It is the largest city in Australia, and is also considered one of the most beautiful cities in the world. It contains the famous Sydney Opera House, one of the "wonders" of the modern world.

Sydney was the cradle of Australia. It was also the cradle of Australian Jewry, for it was to this spot that the first Jews came as convicts in the First Fleet in 1788, together with their English, Irish and Scottish contemporaries. They were at least eight, but probably a dozen in number, and in April, 1788, one of them, Joseph Levy, became the first Jew to be buried on Australian soil.

There were few real criminals among these deportees from England; they were mainly the products of the petty crime which poverty produces. In time, many of them rehabilitated themselves and became not only prosperous citizens, but also aldermen and members of parliament.

From the start of the settlement, there was little scope for Jewish convicts to maintain traditional Jewish practices, and they were forced by the governor's ordinances to attend the services of the Church of England; failure to do so led to immediate punishment.

It was only in 1817 that the first Australian Jewish organization -- a burial society -- was set up. In the 1820s Joseph Marcus, a German-born convict with a good religious background, gathered some 30 Jews together for services.

Organized provision for Jewish worship commenced in May, 1828, with the arrival of a young London Jew, Phillip Joseph Cohen, who had the authority of the British Chief Rabbi to celebrate Jewish marriages. Regular services were held at Cohen's home in George Street.

In 1830, Chief Rabbi Solomon Hirschell despatched Rabbi Aaron Levy of the London Beth Din (rabbinical court) to Sydney to finalize a Jewish divorce. While there, Levy smoothed out various problems which had arisen in the small community and provided the congregation with its first Sefer Torah.

The formal establishment of a congregation received government recognition in 1832. The president was Joseph Barrow Montefiore, a young member of a famous Anglo-Jewish family, and the temporary synagogue was located first in George Street and then in Bridge Street.

By 1841, some 856 Jews were resident in Sydney, and the temporary synagogue was too small. Hence, in 1844, the first specifically built synagogue was erected in York Street, near the site of the Sydney Town Hall. In 1859, a second congregation was established in Macquarie Street. The two congregations came together to establish the present Great Synagogue, which was consecrated in 1878.

"The Great," as it is fondly known to Sydney Jewry, is now Sydney's best-known Jewish landmark with its imposing main entrance in Elizabeth Street, facing Hyde Park (the offices are entered from 166 Castlereagh Street).

The synagogue interior presents an impressive picture which combines solemnity and beauty in a mellow historical setting. Beneath the synagogue is the War Memorial Centre, constructed in the 1950s. This is the focus of activity for a range of congregational organizations. The Rabbi L.A. Falk Memorial Library in the Centre houses a priceless collection of Judaica, and there is also a Jewish museum named after the late A.M. Rosenblum.

Notable figures in Australian public life have always been associated with the Great Synagogue as lay leaders or members. Rabbis of the congregation have included eminent religious leaders such as A.B. Davis, Francis L. Cohen, and Israel Porush.

Today, the senior minister is Rabbi Raymond Apple and the cantor is Rev. Isidor Gluck.

The Great Synagogue celebrated its centenary in March, 1978, with a series of commemorative events including a Thanksgiving service shown live on nation-wide television.

The fathers of the Great Synagogue were men of vision considering that the total Jewish population of Sydney at that time only consisted of some 2,000 souls, and the congregation had less than 450 members. The seating capacity of the synagogue has been increased twice over the years: today there are about 1,600 seats. The congregation has some 1,500 adult members, apart from the youth membership.

"The Great," is Sydney's best-known Jewish landmark, and after 100 years it remains secure in the affection of its large congregation and of the community as a whole. It has been a firm bastion of traditional Judaism for generations of Jewish families and throughout the Jewish world it is recognized as a leading congregation blessed with a succession of outstanding religious and lay leaders. It has contributed significantly to the upbuilding and welfare of Australia, by means of members who have given outstanding service in many fields of endeavour, and in terms of the ethical teachings and tenets it has prompted among young and old.

There are altogether 20 orthodox synagogues in Sydney, mostly in the eastern suburbs of Bondi, Bellevue Hill and Rose Bay. The main Liberal (Reform) synagogue is the Temple Emanuel, whose rabbi is Dr. Rudolph Brasch.

There are three Jewish Day schools in Sydney, Moriah College, The Yeshiva, and Masada College. Moria has a high school, the others are primary schools.

Shalom College at the University of New South Wales, provides residential, social and cultural facilities for Jewish students, and has an academic program of tutorials in various subjects. Courses in Hebrew language and literature and Jewish studies are available at the Semitic studies department at Sydney University headed by Dr. Alan Crown.

The Jewish College, one of seven residential colleges affiliated with the University of New South Wales, opened in 1973. It provides accommodation for 86 students of the university, meeting rooms and a headquarters for Sydney's Jewish students, banquet halls and conference rooms for general hire, and an academic and cultural center for Australia's Jewish community.

Resident students, men and women, are accommodated in single study-bedrooms in a three-storey residential block. Each floor contains a small common room, bathrooms and accommodation for two tutors. These tutors, six in all, provide assistance to the residents in their studies. For this purpose, the neighbouring two-storey general block contains four tutorial rooms. Also in this block are the administrative offices, dining and common rooms and games, TV and music rooms.

The major Jewish library at the Great Synagogue, which specializes in Judaica; the Rev. Katz Library at the North Shore Synagogue, Treatts Road, Lindfield, which features the latest Jewish publications; and the Jewish Folk Centre Library, 23 Saber Street, Woollahra, which comprises mostly Yiddish and Hebrew books.

The Folk Center provides a focus for Jewish, and particularly Yiddish, literary and cultural activity. The Australian Jewish Historical Society has its headquarters and archives at the Great Synagogue. They publish an annual bulletin about the history of Jews in Australia. There is also a Sydney Jewish theatre and local branches of organizations such as Friends of the Hebrew University, Friends of the Israel Philharmonic Orchestra, etc.

Among the Jewish organizatons are WIZO, The National Council of Jewish Women, B'nai B'rith, the Hillel Foundation, The Hakoah Club, Bnai Akiva, Habonim, and Betar. Sydney also has a Jewish Old Age Home, the Sir Moses Montefiore Home, a Mikvah, and the Wolper Jewish Hospital.

For anyone keeping kosher, butchers, bakeries, cakeshops, grocers, restaurants, caterers, and take-away shops are all available in Sydney.

If you are planning to visit Sydney, Australia, spend some time getting acquainted with "Jewish Sydney." I'll be glad to put you in contact with someone if you are on your way.

No compromise by Palestinians Israeli claims

By DANIEL ACKS

There is no indication on the Palestinian side of someone willing to acknowledge the present political crisis with the possibility of compromise. Meron Benevenistis, former deputy mayor of Jerusalem, recently told an audience at the University of Toronto.

Benevenisti, a featured speaker sponsored by the Student Network of York and Toronto Universities on behalf of Israel Day celebrations, stated that the Palestinians "still feel they are conducting guerilla warfare against an unjust and illegitimate oppressor. The Palestinians refuse to accept the symmetrical legitimacy of Jews in Palestine. There is no real ongoing debate or dialogue — no progress, just war."

In outlining the historical basis for the current problem of partition, Benevenisti analogized the situation to "two families living under one roof; there is always friction."

Israel must now make a choice, said Benevenisti, to either continue with the present situation and face the danger of inter-ethnic strife, or decide if succession of part of the population is less dangerous in the long run. "Let one part create its own identity, and then worry about the consequences."

Benevenisti recounted how the British, realizing that the two ethnic groups could not live under a unitary government, suggested Palestine's partition as a solution. Noting the historic irony of both the Israelis and Palestinians choosing the same day to celebrate their respective political formations, Benevenisti stated that the Palestinians today "refuse to accept the principle of Palestine's partition as a solution to their ethnic strife. They still completely negate our right to create a state within Palestine. The political thinking of the Palestinian group has remained frozen."

Benevenisti pointed out that Israel's acceptance of the solution was not easy either for it meant an acceptance of the fact that both ethnic groups could not live in peace. "There is a large segment of the Israeli population," continued Benevenisti, "who do not accept the legitimacy of the Palestinian to a part of this area."

The former deputy mayor outlined the difference in public thought toward the Palestinian problem before and after the '67 war. Jordan's refusal to obey Israel's two ceasefire directives thus prompting the latter's West Bank occupation, saw no single political party within Israel advocating abdication of the occupation. The world generally treated the Palestinians' plight as a refugee problem.

After '67, when Israel's occupation extended to the entire area west of the Jordan River, world opinion shifted towards viewing the Palestinians as a political problem demanding a political solution.

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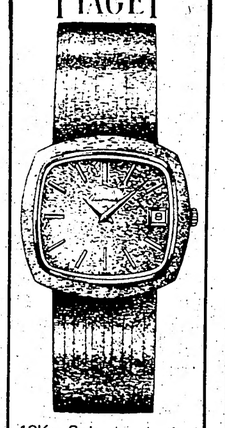
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